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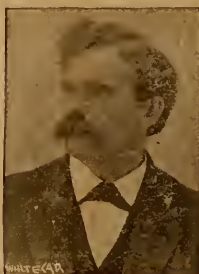
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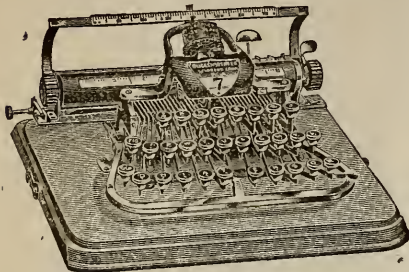
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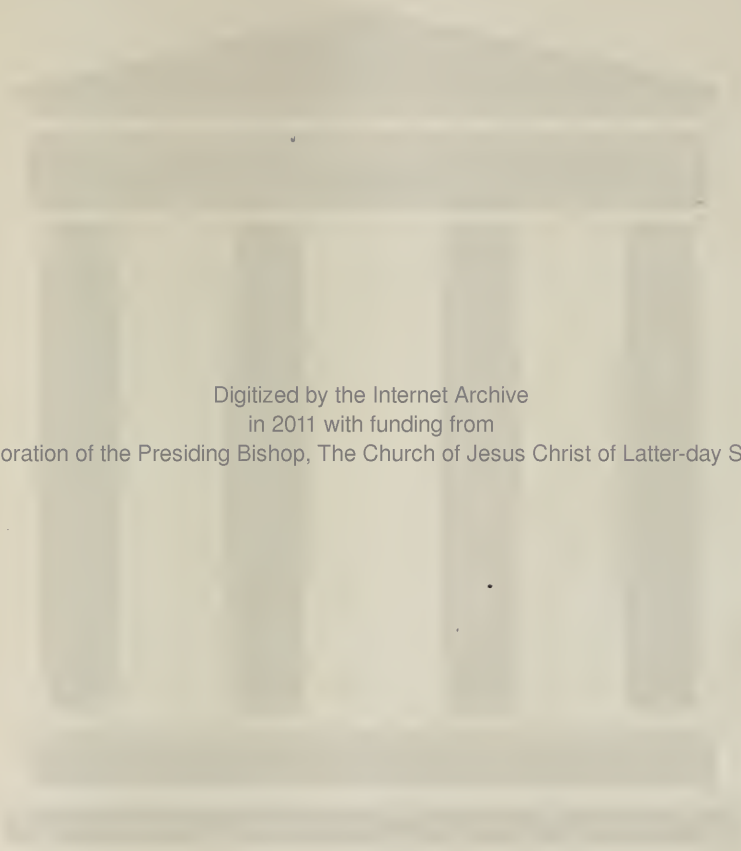


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Wilford Woodruff

From Photograph taken August 1898

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VOL. I.

OCTOBER, 1898.

No. 12.

WILFORD WOODRUFF.

BY FRANKLIN D. RICHARDS, THE CHURCH HISTORIAN.

The following sketch of the life and labors of our departed President, Wilford Woodruff, is written in cheerful compliance with his request when giving instructions, several years ago, concerning the disposition of his remains after his departure from this life.

"I wish to say that at my death I wish the Historian of the Church to publish a brief account of my life, labors and travels as an Elder and Apostle in the Church of Jesus Christ of Latter-day Saints."

Wilford Woodruff was born March 1, 1807, at Farmington (now called Avon), Hartford County, Connecticut. He was the son of Aphek and Beulah Thompson Woodruff. His father, his grandfather Eldad Woodruff, and his great grandfather Josiah Woodruff, were men of strong constitutions, and were noted for their arduous manual labors. His great-grandfather was nearly a hundred years old when he died, and was able to work until shortly before his decease. A scion of this hardy stock, Wilford Woodruff was also noted for his activity, industry and physical endurance. Though not a large man, he was able to perform labors that would have prostrated men of ordinary physique. At an early age he assisted his father on the Farmington Mills, and, when 20

years of age, took charge of a flouring mill belonging to his aunt, Helen Wheeler, holding the position of manager for three years, when he was placed in charge of the Collins flouring mill at South Canton, Connecticut, and subsequently of the flouring mill owned by Richard B. Cowles of New Hartford, Connecticut. In the spring of 1832, in company with his brother Azmon Woodruff, he went to Richland, Oswego County, New York, purchased a farm and saw-mill and settled down to business on his own account.

On December 29, 1833, he and his brother Azmon heard the Gospel preached by Elders Zerah Pulsipher and Elijah Cheney. They both believed it at once, entertained the Elders, offered themselves for baptism, read the Book of Mormon, and received a divine testimony of its truth. He was baptized and confirmed by Elder Zerah Pulsipher December 31, 1833.

At a very early age, Wilford Woodruff was imbued with religious sentiments, but never allied himself with any of the various sects. He received much information from Robert Mason, who resided at Simsbury, Connecticut, and was called "The old Prophet Mason." He taught that no man had authority to administer in the things of God without revelation from God; that the modern religious societies were without that authority; that the time would come when the true Church would be established, with all its gifts and graces and manifestations, and that the same blessings enjoyed in the early Christian Church could be obtained in this age through faith. This led the youthful Wilford to hold aloof from the churches of the day, and to desire and pray for the coming of an Apostle or other inspired man to show the way of life. For three years previous to receiving the everlasting Gospel, he was impressed with the conviction that God was about to set up his Church and Kingdom on earth in the last days and for the last time. Thus he was prepared to receive the truth when it was presented to him by the Elders.

On January 2, 1834, he was ordained a Teacher, and on February 1, being visited by Elder Parley P. Pratt, he was instructed to prepare himself to join the body of the Church at Kirtland. He immediately commenced to settle up his business, started with a wagon and horses, and arrived in Kirtland April 25, 1834. There he met with the Prophet Joseph Smith and many leading Elders, and received much light and knowledge. A week later he went to New Portage, where he joined the company of volunteers which was organized by the Prophet Joseph Smith, and known as Zion's Camp, to go into Missouri for the relief of the suffering Saints in that State. He remained with the Camp through all its

travels and trials, until it was dispersed in Clay County, Missouri, when the Prophet Joseph returned to Kirtland and Brother Woodruff remained with Lyman Wight and worked until the ensuing winter. Having a great desire to preach the Gospel, he went one Sunday evening into the woods alone and prayed earnestly that God would open his way and grant him his desire. He received a witness by the Spirit that his prayer would be answered. After walking some distance from the spot, he was met by Elder Elias Higbee, who said to him: "Brother Wilford, the Spirit of the Lord tells me that you should be ordained and go on a mission." Brother Woodruff replied, "I am ready."

At a meeting of the High Council in Lyman Wight's house, November 5, 1834, Brother Woodruff was ordained a Priest by Elder Simeon Carter, and was shortly after sent on a mission to the Southern States. On January 13, 1835, in company with Elder Harry Brown, he crossed the river into Jackson County, where there was much danger from mobs, but which they passed through in safety, traveling on foot and enduring much fatigue. After crossing the Osage River in a canoe, they walked sixty miles in one day without anything to eat. Just before dark, when approaching some timber, a large black bear arose before them on his hind feet, but after a short time, he turned and walked off. They obtained shelter at night in a log cabin, but could get no food as there was none in the house. Walking twelve miles further, a mobocrat named Conner, gave them breakfast, cursing them all the while they ate because they were "Mormons."

They reached Pettyjohn Creek in Arkansas, where Alexander Akeman and family resided, who had been members of the Church in Jackson County, Missouri, but he had apostatized and become very bitter. The brethren stayed in the neighborhood 25 days, though threatened by Akeman and others with death. On February 14, Brother Woodruff, in response to a thrice-given admonition of the Lord, called upon Mr. Akeman and bore testimony to the truth of "Mormonism" and the wickedness of opposing it, when Akeman followed him from the house in a terrible rage, but just as he reached Brother Woodruff he fell dead at his feet, as though struck by lightning, swelled up and turned black. This had a great effect upon the people; several meetings were held and some persons baptized, but Elder Brown insisted upon leaving the place and traveling southward; so they journeyed on to Little Rock, rowing down the Arkansas River 125 miles in a canoe, which they made out of a cottonwood tree, which they cut down and dug out, 4 feet wide and 12 feet long.

From that point they started for Memphis, Tennessee, about 175 miles, wading through mud and water, sometimes forty miles a day, and on March 24, Brother Woodruff was seized in the swamps with rheumatism, and could not travel as fast as his companion desired. The latter determined to return to his family in Kirtland, so left Brother Woodruff sitting on a log in the mud and water, unable to walk, without food and twelve miles from any house on the road. In this condition he kneeled down in the water and besought the Lord to heal him. The Spirit of the Lord came upon him, the pain left him, and he went his way, preaching the Gospel wherever he could find people to listen. He crossed the Mississippi River March 27th, and went to Middle Tennessee. On April 4th, in Benton County, he met with Elder Warren Parrish, with whom he labored over three months, preaching and baptizing, forty persons joining the Church while they labored together. Being called to Kirtland, Warren Parrish ordained Brother Woodruff an Elder on June 28, 1835, and the latter continued his labors in Kentucky and Tennessee and baptized thirty-one after Elder Parrish left.

At a conference held February 26, 1836, at Benjamin L. Clapp's house, in Calloway County, Kentucky, Brother Woodruff ordained Abraham O. Smoot and Benjamin Boydston Elders and B. L. Clapp and Daniel Thomas priests. Brothers Woodruff and Smoot labored in the ministry, and in April, Apostle David W. Patten and his wife returned to Tennessee, and Elder Woodruff labored under his direction, being opposed by mobs, but receiving no injury, and being comforted by great manifestations of the power of God in the healing of the sick. On May 31, he was ordained by David W. Patten a member of the Second Quorum of Seventies.

At a conference held at Damon's Creek, Calloway county, Kentucky, where several branches numbering 119 members were represented, Elders Woodruff and Smoot were released from their labors in the South to go to Kirtland and receive their endowments. September 19th Brother Woodruff organized the first company of Saints who emigrated from the Southern States, numbering 22 souls. In company with Abraham O. Smoot and Jesse Turpin, Brother Woodruff started for Kirtland October 20th, arriving November 25. By advice of the Prophet Joseph, he attended school in the Temple and studied Latin and English grammar. January 3, 1837, he was set apart as a member of the First Quorum of Seventies. In the spring of that year, he witnessed manifestations from the Lord in the Kirtland Temple, where the gifts of the Gospel were enjoyed, the spirit of prophecy was poured out, and the prophet was clothed with the power of God.

On April 13, 1837, he married Phebe W. Carter, at the house of the Prophet Joseph Smith, who was to have performed the ceremony but was prevented by a mob who sought his life. Elder Frederick G. Williams officiated in his stead. Next day Brother and Sister Woodruff received their patriarchal blessings under the hands of Joseph Smith, Sen.

On May 5th, he was impressed to go to Fox Islands to preach the gospel. He had never been there, but mentioning the matter to Elders Sidney Rigdon and Heber C. Kimball, they encouraged him to go, and in company with Jonathan H. Hale and Milton Holmes, he left Kirtland May 31st, 1837. Arriving in Canada they attended a conference of ten branches June 10th, when Elder Woodruff, with Elder William Draper, ordained seven elders, nine priests, eleven teachers and five deacons. With three other Elders, he laid hands on a woman possessed with an evil spirit, part of the time dumb, the devil was cast out, she was healed and went on her way rejoicing. Many sick persons were also healed under his administration.

He then went to Albany and walked to Farmington, arriving at his father's house July 6th. He was kindly received, and on July 12th, after preaching in a school house at West Avon, he baptized his uncle Ozem Woodruff, his aunt and cousin John. This fulfilled a dream he had when ten years of age. He afterwards preached in the Methodist Church in Farmington, his father and his family being present. On the 21st, he sent his wife by stage to New Rowley, Massachusetts, and started out on the hot, sultry day to walk there himself. He arrived there in two days and a half, having walked 136 miles.

After visiting his wife's relatives in Scarborough, Maine, he and Elder Jonathan H. Hale started for Fox Islands, walking to Portland and going by steamer 85 miles to Owl's Head. Having no means to go farther, they went on a hill and prayed to the Lord to open their way. A sloop came into the harbor, and the captain agreed to take them to North Fox Island, where they landed at 2 a. m., August 20th, and wandered over the rocks and bushes until they found shelter. It being Sunday morning, they applied to the pastor of the only church there for permission to preach. Elder Woodruff delivered the first discourse ever preached by the elders on those Islands. They preached every day and succeeded in baptizing a great number of persons. They visited several of the Islands, and Elder Hale returned to Kirtland, October 9th. Brother Woodruff labored alone during the winter of 1837-38, preaching, baptizing and withstanding mobs. He

preached also in a number of towns in Maine, and at Hampden ordained James Townsend an elder.

He returned to Fox Islands, but being warned by the Lord to leave for a season and take a western mission, he left on April 28th for Scarborough and thence to Boston. He preached at a number of places in Massachusetts, Rhode Island, New York and New Jersey; then returned to his father's house, where he commenced preaching again, and on July 1, 1838, baptized his father, step-mother, sister Eunice, cousin Seth, Aunt Anna Cosett and a Methodist class-leader named Dwight Webster. This fulfilled the promise of Patriarch Joseph Smith, Sr., that he should bring his father's household into the kingdom of God. After organizing a branch of the church and visiting his wife in Scarborough, he returned to Fox Islands, where on August 9th he learned that he had been appointed to fill a vacancy in the Quorum of the Twelve, and that he was to prepare to take a mission to England in the spring.

He then visited all the Saints on the Islands, and called on them to move with him to Missouri. Brother Nathaniel Thomas promised to furnish means to help all the poor Saints who desired to go. He advised them to start not later than September 1st, but they did not arrive at Scarborough, where Elder Woodruff was visiting, until October 3rd, when they all started to travel from Maine to Missouri, 2,000 miles, with teams through rain, mud, frost and snow. They arrived in Sangamon, Illinois, Dec. 19th, where he labored all winter for the support of his family. On March 17, 1839, having reached Quincy the day before, he had an interview with Elders Brigham Young and John Taylor, and afterwards went to Far West and met with the Twelve on the temple block there, where April 26th, he was ordained one of the Twelve Apostles, Brigham Young being mouth. Returning to Quincy, he met President Joseph Smith May 3rd, who had just escaped from his enemies in Missouri. He was with the Prophet Joseph in July, at the time when he healed so many of the sick who were at the door of death. Being requested to go three miles to heal two small children, and not having time to go, the Prophet gave Brother Woodruff a red silk handkerchief, telling him to go and lay hands on the children, wipe their faces with the handkerchief and they should be healed, but to keep the handkerchief to be ever a league between them. Brother Woodruff did as he was told and the children were healed. This was on July 22nd. He kept the handkerchief all his life.

On August 8th, although sick with chills and fever, his family also being sick and with only four days' provisions on

hand, he blessed them and started on his mission to England, President B. Young rowing him across the Mississippi. The Prophet Joseph said to him: "Go ahead in the name of the Lord, and you shall be healed and blessed on your mission." After visiting his father at Farmington, he went to New York, and on December 19th, with Elders John Taylor and Theodore Turley, he sailed for Liverpool, and landed January 20, 1840, in good health and spirits. He was appointed to labor in the Staffordshire Potteries. Calling at Manchester on the way, where there was a branch of 164 members, he administered to a woman possessed of the devil, raging and foaming, taking four men to hold her. The evil spirit was cast out, and she arose and praised the Lord. He spent forty days in the Potteries, preaching, baptizing, confirming and blessing children.

On March 1st, while preaching to a large gathering in Hanley, it was revealed to him that this would be his last sermon in the Potteries for many days. He announced this to the meeting. He had appointments out for a week, but appointed Brother Alfred Cordon to fill them, then went before the Lord and asked him where he should go. The Spirit answered, "Go to the south." He did so, and arriving in Herefordshire, found a society called "United Brethren," numbering about 600 members and fifty preachers. They were prepared for the reception of the Gospel, so that hearing his testimony, they came forward and in thirty days he baptized 160, forty-eight of whom were preachers, including their presiding elder, Thomas Kington. Three clerks of the Church of England were sent by their ministers to see what he was doing, and he baptized them, also a constable who came to arrest him.

Learning that Elder Brigham Young and five others of the Twelve had arrived in England, he went to Preston and attended a conference with them. Returning to Herefordshire, he was accompanied by Elder Brigham Young and was afterwards joined by Elder Willard Richards. Brother Young remained 27 days, then went to Manchester. Brother Woodruff, with his brethren, spent seven months in Herefordshire, Worcestershire and Gloucestershire, and baptized over 1,800 persons, with 200 preachers of various denominations. On August 18th, 1840, he went to London and labored with Elders Heber C. Kimball and George A. Smith, spending a little over five months, where they established a church.

After attending all the general conferences in England, he sailed for New York April 20th, arriving May 20th, 1841. He visited his family at Scarborough, returned to New York, and started for Nauvoo, *via* the Lakes, but was wrecked on

Lake Michigan. He reached Nauvoo in safety October 6th, 1841, where he spent the winter laboring for a living, attending meetings and councils, and on July 7th, 1843, started on a mission with Elders Brigham Young and George A. Smith through the Eastern States, to collect funds for the Temple and Nauvoo House. He was chosen a member of the city council. Being in charge of the business department of the printing office in Nauvoo, he purchased a large supply of materials for the office, and spent the winter in Nauvoo, when he received his endowments, and January 20th, 1844, turned over the business of the *Times and Seasons* into the hands of Elder John Taylor.

On May 9th, 1844, he parted with the Prophet Joseph Smith, who blessed him and bid him God speed on his mission through the Eastern States. In company with Elders George A. Smith, Jedediah M. Grant and Ezra Thayer, he traveled and preached through Illinois, Indiana and Michigan. He met with the Twelve in Boston, June 27th, and then went to Maine. At Portland, when about to step on board a steamer bound for Fox Islands, he saw an account of the martyrdom of Joseph and Hyrum Smith. The Spirit bore witness to him that it was true. He returned to Boston, and with the members of the Twelve who were there, went to Nauvoo, arriving on the 6th of August.

A council of the Apostles was held on the same day and Wilford Woodruff was appointed to preside over the European mission. He left Nauvoo to go to England on August 28th, but did not arrive until January 3, 1845, when he at once took charge of the affairs of the Church in Europe. After a prosperous mission, Brother Woodruff left Liverpool January 22nd, 1846, to join the body of the Church then arranging to move to the Rocky Mountains. He reached Nauvoo in safety, and preached to the Saints in the Temple, May 10th. Leaving Nauvoo with a company of Saints, he stopped at Mount Pisgah, a temporary settlement 172 miles from Nauvoo. Under the counsel of President Brigham Young, a number of volunteers for the Mormon Battalion were enrolled, and Elder Woodruff, with a company went on and joined the camp of the Saints at Council Bluffs. He remained with the Camp of Israel during the winter with the Apostles at Winter Quarters, and labored with his accustomed energy to provide for his family.

When the Pioneers were organized to cross the plains in April, 1847, Wilford Woodruff was appointed captain of the first ten. He arrived with the Pioneers on July 24, 1847, President Brigham Young, who was sick, riding in Brother Woodruff's carriage. He went to work at once planting some

potatoes which he had brought with him from the east. July 26th, with President Young and others, he climbed the hills to the point now called Ensign Peak, and went thence to the Warm Springs. He was also with the first company that visited the shores of the Great Salt Lake and proceeded into Tooele Valley, and thence going southward, viewed from a high ridge for the first time Utah Lake. He assisted in laying out Salt Lake City and erecting the Old Fort. He built two rooms of logs, with poles for rafters, willows for roof, and earth for shingles.

On August 26th, 1847, he started with President Brigham Young and five other Apostles in a company of 108 men, with thirty-six wagons and about 100 horses and mules, on a return trip to Winter Quarters, which they reached October 31st, and were received with great joy. Brother Woodruff was present at the council of the Apostles held in Winter Quarters, December 5th, when Brigham Young was chosen President of the church, with Heber C. Kimball and Willard Richards as his Counselors. Also at the conference held in the log tabernacle, on the east side of the Missouri river, when the First Presidency were sustained by vote of the people. In the spring of 1848 he was sent on a mission to the Eastern States, which he faithfully filled, and reached Salt Lake City on his return in 1850. He was elected a member of the Senate of the General Assembly of Deseret, which met December 3rd, 1850. He applied himself to manual labors for the support of his family, and was active in the councils of the Church. In 1852 he went with President Young on an exploring expedition to Southern Utah. In 1853, in company with Elder Orson Pratt, he gathered a number of families to strengthen the settlements in Tooele County. September 13th, 1855, the Horticultural Society was organized in Salt Lake City, and he was chosen its president. His residence was in the Fourteenth Ward, Salt Lake City, but he traveled in company with President Young and the Apostles extensively, assisting in the establishment and location of new settlements, and was engaged in the duties of his Apostleship and also as a member of the Legislative Assembly, a position he occupied for twenty years in the Council and one year in the House. He was also for many years president of the Deseret Agricultural and Manufacturing Society. He officiated in the Endowment House on frequent occasions, and at the General Conference, October 6th, 1856, he was appointed assistant Historian.

He occupied this position until he was appointed Historian and General Recorder of the Church in October, 1875, continuing in that office until April, 1889. He was specially

adapted for this position, having kept a daily journal from the beginning of his ministerial career. In this diary he recorded important events in the progress of the church, with choice extracts from the sermons of the Prophet Joseph Smith and other leading lights, which, but for his untiring industry in this direction, would have been lost to posterity. This journal Brother Woodruff compiled with unerring regularity up to within a couple of days of his decease. His diligence, precision and accuracy were most remarkable, particularly in so aged a man.

At the dedication of the St. George temple in the spring of 1877, he was appointed president of that Temple, and during the two years of his presidency 41,398 baptisms for the dead were performed, besides other ordinances for the living and the dead. Brother Woodruff was very diligent in his efforts to obtain his genealogy and was very successful. While in the St. George Temple, it was manifested to him by the Lord that he could enlist the services of his family and friends to assist him in attending to ordinances for his deceased ancestors. By this means 3,188 baptisms were vicariously attended to in their behalf. It was while in the Temple that Elder Woodruff received visitations, three nights in succession, as he repeatedly testified, from the signers of the Declaration of Independence, who solicited his services in their behalf, to which he cheerfully responded, and the work necessary for them was faithfully performed.

During the period of the extreme and unrelenting prosecutions under the anti-polygamy acts of Congress, President Woodruff spent much of the time among the churches in Arizona and Southern Utah. On January 26, 1880, having retired for some days in the mountains fasting and praying, he obtained important revelations from the Lord concerning the work of the Twelve Apostles and events which would happen affecting both the church and the nation. These were submitted to President John Taylor and the Council of the Apostles and were accepted by them as profitable for doctrine, for comfort, for light as to the future and for encouragement in the work of the ministry. He was preserved by the Almighty in his extensive travels and arduous labors, and retained his vigor of mind and body to a most remarkable degree.

At the General Conference in October, 1880, Wilford Woodruff was sustained as President of the Twelve Apostles, succeeding President John Taylor in that position, which he held until April 7, 1889.

As trustee-in-trust for the Church, he was the responsible head of all its business affairs, entailing heavy duties which

he discharged with wisdom, honesty and fidelity. He was chairman of the general board of education of the Church and President of the Young Men's Mutual Improvement Associations. In addition to these, he was also from October 5th, 1887, President of Zion's Co-operative Mercantile Institution, and from October 7th, 1887, President of Zion's Savings Bank and Trust Company.

In the midst of his numerous labors and responsibilities, he never failed to attend the regular meetings of the Council of the First Presidency and Apostles, except when he was absent from the city attending to some public duty. Yet he traveled extensively, visiting the Stakes of Zion and assemblies of different kinds. He came from St. George to Salt Lake City, July 26th, 1887, the day after the death of President John Taylor, and from that time bore the weight of leadership in the Church. In May, 1888, he dedicated the Temple in Manti, Sanpete County.

At the General Conference, April 7th, 1889, he was sustained as President of the Church, with George Q. Cannon and Joseph F. Smith as his Counselors. Needing a change from his arduous duties, he took a trip to California April 13th, 1889, returning on the 26th of the same month. October 20th, of the same year, he went to Canada and visited the settlements of the saints in Alberta, returning by way of Vancouver and Portland. He reached home November 16th. In 1890 he took another trip to California, starting September 4th, and returning September 21st.

At the October Conference, 1890, he issued the celebrated Manifesto, in which he announced his intention to obey the laws of Congress in reference to polygamy, which had been pronounced constitutional by the Supreme Court of the United States, and advised all the Latter-Day Saints to do the same. As the man holding the keys of authority in the Church to regulate this matter, he from that time refused to give permission for the solemnization of plural marriages.

In September, 1893, he went to Chicago, when the Tabernacle Choir gained a triumph at the World's Fair, calling by the way at several points, where he was received with distinguished honors. His reception at Independence, Missouri, was one of the most striking of the many evidences of the change in public sentiment toward the Latter-day Saints. It was there that the violent hostilities against the Mormon people occurred in 1833, resulting in the expulsion of the saints from Jackson County, Missouri, and many flagrant outrages, with the destruction of much property. But President Woodruff was welcomed by the civic authorities with the utmost courtesy and respect, as he was wherever he traveled on

this trip. At the dedication of the Salt Lake Temple, April 6th, 1893, he predicted that the Lord would soften the hearts of the people and a change would come over them favorable to the preaching of the gospel, so that the elders would be able to labor freely in the mission field. This prophecy has been fulfilled, the change being not only palpable in President Woodruff's travels, but in the experience of the elders in the mission fields throughout the world.

On June 25th, 1895, President Woodruff, with several members of his family, went to Portland, Oregon, for rest and recuperation. At home he was troubled with insomnia, but on the sea-level slept sweetly and enjoyed good health. He proceeded to Tacoma and thence to Vancouver's Island, and finding favorable arrangements, the party went to Fort Wrangell and thence to Juneau and Sitka in Alaska. They visited the Muir Glacier, also the famous Taku Glacier, went to Douglass Island and also inspected the celebrated Treadwell mine. They returned by way of Gardner's Channel and went to view a grand waterfall between 300 and 400 miles from Seattle. While in the north he indulged in his favorite pastime of fishing, in which he was usually very successful. He reached home on July 27th.

From the year 1834 to the close of 1895, Wilford Woodruff traveled 172,369 miles, held 7,555 meetings, attended 75 semi-annual Conferences, and 344 quarterly Conferences; preached 3,526 discourses; established 77 preaching places in the missionary field; organized 51 branches of the church; received 18,977 letters; wrote 11,519 letters; assisted in the confirmation into the church of 8,952 persons, and in addition to his work in the St. George temple, labored 603 days in the Endowment House in Salt Lake City. He traveled through England, Scotland, Wales, six islands of the sea, twenty-three of the United States, and five territories.

During his eventful life, President Woodruff met with a number of severe accidents, many of which would have killed an ordinary person. He frequently remarked that he had broken nearly every bone in his body except those of his spine and his neck. Because of his remarkable recovery from these disasters, he reached the conclusion that there were two powers seriously affecting his life—one engaged to destroy him, and the other to preserve him. He recognized in the latter the hand of divine Providence, protecting him for a wise purpose. The following chapter of accidents which befell him was prepared under his personal direction:

When three years of age he fell into a cauldron of boiling water, and it was nine months before he was considered out of danger. When five years old, he fell from the great beam of a barn, striking on his face; three months

later he fell down stairs and broke an arm. Soon after, he broke his other arm. At six years old he was chased by a mad bovine, but he fell into a post-hole and the animal leaped over him. The same year he broke both bones of one of his legs in his father's saw mill. When seven years of age, a load of hay on which he was riding was tipped over upon him, and he was nearly suffocated. When eight years old, a wagon in which he was riding was turned over upon him, but he was not seriously injured. When nine years old, he fell from an elm tree, through the breaking of a dry limb, fifteen feet to the ground, and was supposed to be dead, but he recovered. When twelve years old, he was drowned in Farmington river, Conn., but was brought up by a young man from thirty feet of water. He suffered greatly in his restoration to life. When thirteen years of age, he became benumbed with cold, while walking through the meadows, and went into the sleep of death, becoming insensible, but was found and was restored. When fourteen years old, he split his in-step open with an axe, and was nine months getting well. At fifteen he was bitten in his left hand by a mad dog. At seventeen, he was thrown from an ill-tempered horse over the horse's head on a steep hill amid the rocks; he landed over the rocks on his feet about a rod ahead. It broke his left leg in two places and dislocated both his ankles. In eight weeks he was out of doors on crutches. In 1827, while attempting to clear the ice out of a water-wheel, a full head of water was turned on, his feet slipped into the wheel, but he plunged forward head first into three feet of water and escaped being crushed to death. In 1831 he was again caught in a wheel twenty feet in diameter, but leaped out against a jagged stone wall, and escaped with a few bruises. During the winter of that year he suffered severely from lung fever. In 1833, the day he was baptized, a horse, newly sharpshod, kicked a hat off his head, and ten minutes later he was thrown from a sleigh, without any box, on which he was driving, lighting between the horses, and was dragged with the sleigh on him to the bottom of a hill on a snow path, but escaped unharmed. In 1834 he narrowly escaped death twice from the discharge of fire arms, a rifle ball passing within a few inches of his breast, and a musket, heavily loaded, being snapped with the muzzle pointed at his breast. In April, 1839, in Rochester, Ill., while riding on the forward axle tree of a wagon, he was thrown so that his head and shoulders were dragging. His horses took fright and dragged him about half a mile till they ran into a high fence. He was bruised, but no bones were broken. While going to St. Louis, in July, 1842, he had a severe attack of bilious fever, and on returning to Nauvoo, in August, was confined to his bed for forty days, and appeared to be stricken with death, but he recovered by the manifestation of the power of God. September 12th, 1843, at 5 p.m., he left Boston on the Portland Express. Six miles south of Kennebunk, after dark, the train was wrecked, several cars were smashed to pieces, the engineer was killed, some of the passengers had bones broken, but he escaped unhurt. October 5th, 1846, when with the camp of the Saints on the west bank of the Missouri river, while cutting some timber, he was crushed by a falling tree, his breast bone and three ribs on the left side were broken, his left arm, hip and thigh were badly bruised, and he was internally injured, yet he rode two and a half miles over a rough road and was then carried to his wagon, when President Brigham Young and his Counselors laid hands upon him and rebuked his pain. He had no physician, was able to walk in twenty days, and in thirty days from the time he was hurt he was able to work again. On the 21st of April, 1856, while helping to move an ox that had died from poison and had been skinned, his arm was inoculated with the virus, and seven days afterward he began to swell, and his whole system appeared to be impregnated with the poison, President Young administered to him and promised him he should recover and live to finish the work appointed to him on earth. He subsequently recovered, although dead flesh had to be removed from his arm with instruments and lunar caustic.

April 6, 1896, President Woodruff, with his Counselors, the Apostles, (with one exception), the Patriarch of the church, the Seven Presidents of Seventies and the Presiding Bishopric, issued the celebrated Declaration of Principles, explaining the discipline of the Church concerning its leading officials.

In 1896 he took another trip to the Pacific Coast, starting August 10th, by Oregon Short Line to Portland. He took steamer from that place to San Francisco, then went by rail to San Diego. He and party took a trip out on the Pacific, where they engaged in fishing for yellowtail, and in about two hours, caught about 600 pounds. Brother Woodruff, with the aid of his wife, succeeded in hauling out one yellowtail weighing 30 pounds. They also went to Catalina Island and fished for groupers, which are found at very great depth of the ocean, and were equally successful in their catch. He reached home September 9th, having during his absence preached at San Francisco and Los Angeles.

President Woodruff's 90th birthday was celebrated March 1st, 1897, by a grand gathering of his friends and admirers at the Tabernacle, Salt Lake City, which was filled completely, and was attended by the Governor and members of the Legislature and many other public officials, Mormons and non-Mormons. President Woodruff made a notable speech on that occasion, speaking with great vigor and clearness. After an appropriate program was rendered, President Woodruff, with his wife, Emma Smith Woodruff, 59 years of age, whose birthday occurred on the same day, was seated in front of the lower stand and held a reception, which lasted over an hour, almost the entire assembly passing by and shaking hands with the venerable President and his wife. Notwithstanding his advanced age, he received a party of his immediate friends at dinner at his residence, the same day, manifesting no signs of fatigue after the ordeal he had passed through.

On July 20, 1897, he officiated at the great Pioneer Jubilee celebration, when the statue of President Brigham Young was unveiled and the dedication prayer by President Woodruff was offered. In the afternoon, he attended a meeting of the Pioneers, which was held in the tabernacle, and was there presented with the gold Pioneer badge, which had been designed for the oldest Pioneer present.

On July 22, he was honored by being crowned with flowers in the Tabernacle by the children who had marched in the procession to the number of about 10,000. They were represented by Ida Taylor Whittaker, grand-daughter of the late President John Taylor, who said:

"As one of the descendants of Utah's 1847 pioneers, I crown you, the oldest of that noble band present here today, and pray God's blessing on you and all your pioneer companions."

On July 24th, President Woodruff rode in his carriage in the great pageant at the head of the Pioneers. He received the plaudits of all classes of people, old and young.

September 9th of that year he took another trip to Portland, Oregon, and went to San Francisco, returning to Portland and thence home, which he reached September 25th.

On Pioneer's Day, July 24th, 1898, the Old Fort Square was dedicated as a public park, for the benefit of Salt Lake City, and President Woodruff was invited to make a speech on that occasion. He spoke with great force, giving some particulars of those early times.

On Saturday, August 13th, 1898, President Woodruff left Salt Lake City for a visit to San Francisco. At home he suffered from insomnia, but on the sea coast he enjoyed rest and sleep. His health was excellent most of the time during his stay. On Saturday, August 27th, in company with President George Q. Cannon, who was with him in nearly all of his travels from home during the later years of his life, and on whom he relied as his chief assistant in all the affairs of the Church, he attended by invitation a gathering of the Bohemian Club, in honor of an octogenarian, who addressed the company, an event considered remarkable because of his advanced age. President Woodruff in his 92nd year astonished the company by an impromptu speech when called upon, which was full of vigor and vivacity. On Sunday, August 28th, he addressed the Saints at their meeting in San Francisco, to their great delight and edification.

On Tuesday he manifested signs of sickness and distress; medical aid was obtained; he was administered to, but gradually began to decline. His system was worn out. Every attention possible was paid to him. His wife Emma, also President Geo. Q. Cannon, Bishop H. B. Clawson, a trained nurse and the best medical experts of the city waited upon him at the luxurious residence of Col. Isaac Trumbo, which had been kindly placed at their disposal, but he gradually declined, and at 6:40 A. M., September 2nd, 1898, his spirit passed away without a struggle or a moan. He fell asleep in Christ. He will awaken in the morning of the resurrection day. Like a gentle child in placid slumber, the change came so peacefully that none knew he had gone until his pulse ceased to beat.

The sad news was telegraphed to Salt Lake City. As soon as possible the body was prepared for conveyance home and the party returned with the remains, arriving on Sunday

morning, September 4th. The coffin, covered with beautiful flowers, was conveyed to the family residence, where it remained until Thursday, September 8th, when services were held in the Tabernacle and the body of the departed President, enclosed in a pine casket, was placed in front of the stand, splendid floral emblems surrounding it, while the pulpits were draped in white and the great organ from which depended white streamers was adorned with the American flag, and a full length portrait in oil of the deceased. Electric lamps shone out with the words "Being dead yet speaketh."

Presidents Joseph F. Smith, Lorenzo Snow and Franklin D. Richards delivered discourses and President George Q. Cannon spoke on the life, character and last moments of President Woodruff to a congregation which entirely filled the building, while crowds congregated on the outside. The funeral cortege was immense; state and civic officials, as well as all the leading church authorities and prominent people of all classes followed the remains to the cemetery, passing between great throngs of spectators, whose presence was a tribute to the worth of the departed. The grave was dedicated by Apostle F. M. Lyman, and the body of the veteran Apostle and devoted servant of God was laid away in order to rest till Christ shall call it forth.

Wilford Woodruff, during his extended life, was the husband of five wives, who bore him thirty-one children. He had one hundred and six grand-children and eleven great-grand-children. He was a kind husband, an affectionate father, and toiled unceasingly for many years for the support of his numerous family. Just, temperate, honest as the day, he knew no guile, and owed no man anything until obligations crowded upon him in his official capacity. His sterling integrity and undeviating truthfulness, with his frankness and simplicity won the hearts of all who met him, and their common expression was, "There is an honest man." He was waited upon by distinguished people from all parts of the world, who came to Utah as tourists. He treated them all with courtesy and replied to their questions with directness and pleasantness, without affectation and without reserve. Even the bitterest opponents of the Mormon faith and people respected and admired President Wilford Woodruff and recognized his sincerity. God was with him and he prevailed. His name is written in heaven and is enshrined in the hearts of the saints as that of a prophet and teacher, who practiced what he preached and fitted himself by his purity of heart and righteousness of life for that crown which awaits him, and which will glorify his brow in the presence of God and the Lamb forever!

BISMARCK.

BY PROFESSOR J. M. TANNER, PRESIDENT OF THE AGRICULTURAL
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The light of a great life has just gone out, and the world looks in retrospect with feelings of sublime admiration upon one of the greatest characters of this or any other century. Bismarck stands at the end of the century as Napoleon stood at the beginning, the personality *par excellence* of all Europe. How he began, how he pursued, and how he ended life is at this moment occupying the attention of all thoughtful students of history,

He was born April 1st, 1815, the year of Waterloo, at Schonhausen, which had then recently been the scene of French vandalism. His country was emerging from national despair and humiliation in its war of liberation. If the spirit of the times had any inheritance to transmit to Bismarck, it was the legacy of national shame and the hatred of a foreign foe; shame because of the helplessness of a divided and jealous people, and hatred because of the contempt which a united people displayed in its treatment of a defeated and prostrate enemy.

Bismarck's father was an officer of the Prussian type—strong in physical powers, and devoted to military duties and out of door life. Noblemen of those days entered the army at the age of twelve, and education beyond that period was often deemed unnecessary. On the other hand his mother was a woman of inherited talents and superior gifts. She was ambitious that her children should enjoy the privileges of higher education. Her ancestors were eminent for their cul-

ture and high aims in life, thus it became her son's boast later in life that the blood of Leipsic professors flowed in his veins. The influence of a mother's sympathies and aspirations in his behalf never left him, and when national distinction came, he regretted deeply that she could not live to enjoy the fruits of her ambition in the hopes she had always entertained for his achievements in life.

At the age of six he entered private school where he began preparations which led up to his university life. The record of his early school days seems to have been more creditable to his love of learning than that which attached to his university life. During his university career he devoted himself enthusiastically to the peculiar habits of student life in Germany, and became a noted duelist, beer drinker and smoker. He was a good horseman and swimmer and loved out-of-door sports in which he indulged excessively. His was a strong and daring spirit, carrying him often beyond the control of school regulations. He was brave physically and morally, and became the champion of all that was national and ideal in German life. It is said that his first duel was with an Englishman who put on a dressing gown of 36 rags and tatters, thus alluding to the 36 flags of that number of independent German sovereigns. In 1833 Bismarck left Gottingen to attend the University of Berlin where the celebrated jurist, Savigny, was lecturing. His certificate from Gottingen upon his departure can hardly be regarded as altogether satisfactory. It runs as follows:

"We, the prorector and senate of Royal Britannic-Hanoverian George Augustus University, certify by these presents, that Otto Leopold von Bismarck of Schonhausen, entered this university as a student of German Jurisprudence on the 10th of May, 1832, and remained here as a student until the present date. As regards his conduct, it is to be noted that in addition to reprimands for minor offences he has, on several occasions, been sentenced to confinement."

It was during his university days at Gottingen that a life long friendship was begun between him and our noted American author, John Lothrop Motley. Whatever doubts may be cast upon the thoroughness of Bismarck's university training, it is evident that his studies were fully supplemented by a vast

store of learning acquired in subsequent life. He picked up, without doubt, many threads of political and historic thought, which he studiously and carefully followed in his duties to the affairs of state. Upon leaving the university, he passed the examination as Auscultator, assistant advocate, but does not seem to have been successful as a lawyer, or to have possessed abilities or inclinations in that direction. An interesting anecdote is told of one of his earliest experiences in the court where he was acting as protocolist or clerk. A witness and litigant was impertinent in his behavior on the stand. Bismarck's high sense of propriety was awakened, whereupon, he indignantly exclaimed, "Behave yourself, sir, or I shall turn you out." "Turning out is my affair," said the magistrate rather pettishly as he tapped Bismarck on the shoulder. The witness grew more impudent, when Bismarck broke in with the second interruption: "If you don't behave yourself properly, I shall have you turned out by the magistrate."

Other minor official appointments came to him, but he grew restless under the restraint of official life, and after a short period of travel and military duties, he returned to his estates to enjoy the woodlands, and the manly sports of a country life. Here it is said he passed a period of reckless daring in which he devised all sorts of schemes which attracted public attention, and disturbed the even tenor of people's ways. He moved from place to place, enjoying such social pastimes as he found congenial to his restless nature. In letters to his sister there are revealed here and there the boundless energies of those days, and a few glimpses of the squire's courtship. In one he says:

"I have made the acquaintance of———. There are moments when she is as beautiful as a picture, but she soon loses her complexion and grows red faced. I was in love with her for twenty-four hours."

Soon thereafter, his heart was won by Miss Johanna von Puttkamer, whose pious parents were averse to the very thought of a union between this wild country squire and their angelic daughter. He wrote the parents to whom he made known his preferences. A direct reply was evaded, and Bismarck was invited to call. This was fatal to all their objec-

tions, for his irresistible address and persuasion were too much for their opposition. The marriage proved to be a happy and inspired union. Her calm modest life became a port of refuge in the midst of a rough and stormy sea upon which his political bark had set sail. On their wedding tour he met and dined with the king, Frederick William IV. at Venice. The king then decided to make use of Bismarck's talents, but the king's mind subsequently gave way, and the regency passed to his brother, Prince William, who afterwards became King of Prussia, and Emperor of Germany.

However much the curious may be attracted *en passant* by the early life of Bismarck, his service to his country and to the world at large, must be sought in his political career. His early life does not commend itself as a guide to ambitious aspirations in these times; but Bismarck's life was the life of his times, intensified by a strong nature which made all that he did and said appear excessive to us. Nor was his early life in any way prophetic of his future. Thirty years passed with no promises of greatness. The political discussions of his university days were animated by the thought of political unification of all Germany. If he ever entertained any thought of a republican Germany, it was dispelled by his earliest efforts to give direction and force to his political ideas. Europe in these days was absorbed in discussions of constitutionalism, which was enthusiastically advocated in the universities of Germany. Indeed, there was an expressed belief among the most intelligent of the nation that Germany should have a constitution. To many the English government was the highest type, and one that should be imitated, if not adopted by the Fatherland. In the midst of these discussions, Bismarck clearly saw that force was the fundamental requisite of German unity, that a strong and well disciplined army was necessary to the achievements of the glories portrayed in the academic and parliamentary discussions of his time. He was not averse to the forms of government found in England and the United States, but he was quick to perceive the different conditions upon which these governments were based.

"Give us everything English which we do not have; English piety, English respect for the law; give us the entire English Constitution, but with it, at the same time, all the conditions of English land-lordism, English wealth and common sense, and especially an English lower house,—in brief, all that we do not possess, and then I will say, 'You can rule us in the English way.' But even then I would not deem it incumbent on the Prussian crown to let itself be forced into the powerless position of the English one, which looks more like an ornamental cupola of the state edifice, while in ours I recognize the central and supporting column."

Among his earliest political and diplomatic experiences was that of envoy to the Federal Diet held at Frankfort. This Diet was a sort of German conference in which the mutual interests of a multitude of German states were discussed. It was a sort of American Confederation after the Revolution. It might make all sorts of recommendations which the German states treated respectfully or otherwise according to their interests and inclination. At this Diet one of the strong characteristics of Bismarck's life became manifest in his expressed contempt for the habits of political duplicity which prevailed so universally among his fellow members, of whom he said that he was never misled by them because he never believed them. An estimate of his opinion of the Diet may be taken from the following words:

"I am making great strides at the art of saying nothing in a great many words. With us Prussians each man sings his own song, slanders the others and writes special reports to Berlin, but if ever I come to stand on my own legs here, I shall either cleanse my field of weeds or go home again more than suddenly."

Here, however, he began to manifest those qualities of oratory and logic that became so conspicuous in the masterly efforts of his later life. However indifferently he may have spoken of these reports, some of his own made strong impressions on the mind of the king for they thoroughly revealed the great discriminating powers of his mind. From this Diet Bismarck was called into diplomatic life as ambassador to St. Petersburg. Here he was successful in ingratiating himself into the court by his interest in the study of the Russian language. He realized too, at that early period, that Russia was a natural, and might be a very helpful ally to Prussia. From Prussia he was sent to Paris. Paris at this time under

the Emperor Napoleon, was the center of diplomatic life in Europe. French was a European language. The diplomacy and the brilliancy of the court surpassed that found in any other capital on the continent. Although Bismarck's stay at Paris was short, he made a thorough study of the situation. He knew that some day questions of vast national importance between Prussia and France must be settled either in a peaceful or hostile manner.

Napoleon, it seems, failed to appreciate Bismarck's qualities which were characterized by forceful rather than by gaulic wit, when he referred to Bismarck as a fool. This expression must have been a thorn in his flesh when at Bismarck's feet he sensed a humiliation and disgrace which his own follies had brought upon him.

Now came the critical period in Prussia's history. The hour had come and the man must be found. The Prussians had been granted a constitution, and the king now found himself in conflict with a stubborn parliament. Bismarck had seen that the future policy of his country must be one of blood and iron—*ferro et igni*—as he expressed it. Success, in his judgment, rested upon the army and king rather than upon the judgment of parliament. It was a time for action and not for deliberation. The responsibilities were upon the executive; but parliament, or the reichstag, interrupted the policy of the king. Sensible of the power which it held over the purse strings, it proposed accordingly to control, according to its judgment, the military arm of the government. The conflict made the achievement of the king's policy impossible. What was to be done? Could a minister be found who could rule without this parliament? The king and his counsellors turned instinctively to Bismarck, who was at once summoned from France. He now became Minister President. He had crossed the rubicon. This was in September, 1862. The ensuing struggle was to make or unmake Bismarck, whose bold and fearless championship of force commended him to the confidence of his master. Money was needed. The army had been increased and must be maintained. Parliament would maintain it only in its own way—the wrong way. The machinery of government was blocked,—the king and the council of state

on one side, and parliament on the other. Something must be done. If any reasons could be given for doing it, so much the better, if not it must be done any way. There may be sophistry in the reasons, but they sufficed. Bismarck announced that it was a case of two against one,—the king and the council against parliament; hence the majority should have its own way. The revenues of the country were under the control of the executive; use them. Let the reichstag protest providing there was no menace in the protest. But there was, and this menace must be stamped out. All the machinery of the government was brought to bear. It was a reign of terror. Members were imprisoned, the court browbeaten, and the press muzzled. The government went on without the parliamentary budgets; the army was strengthened, a more perfect organization justified, and a vigorous foreign policy was taken up. Austria might make objections, might protest, but she could not help herself. Prussia would neither recognize Austrian leadership in the Federal Diet, nor withdraw from that council. In dispute with the Austrian minister, Bismarck had gone so far as to offer an alternative of war, which then became imminent, but was postponed because of the war which broke out with Denmark, and which was carried on against that country by the united armies of Prussia and Austria. The war resulted in the acquisition of the two provinces of Schleswig and Holstein; provinces which subsequently became the bone of contention between Austria and Prussia, and finally a *causus belli*.

An insurrection broke out in Russian Poland. Bismarck at once entered into what was known as the February Convention with St. Petersburg, in order to suppress the rebellion which he feared might extend to Prussian Poland. He felt that Russia was not prompt enough in its suppression, and rendered Russia aid by stationing soldiers on the frontier to prevent the Poles escaping into Prussia. European sympathies were with the Poles, but Bismarck paid no attention to sentiment in politics. Perhaps the real cause of Bismarck's intervention was not any very serious fears which he entertained for an uprising in Prussian Poland, but a far-seeing policy of securing Russian favor in time to come. Bismarck

now became in Europe what the parliamentary struggles had made him in Prussia, "the best hated man in the world." The French press was full of protests, and the English were aroused to public indignation. Undoubtedly the attitude of the English misled the Poles in the belief that the English would support them in their rebellion. Of this exciting period, Lowe in his biography of Bismarck says:

"Lord John Russel instructed Sir Andrew Buchanan to inform Bismarck of the indignation aroused in England by Prussia's unjustifiable intervention, and to demand a copy of the February Convention. But such a demand was now addressed to the wrong man altogether,—as Lord John discovered to his infinite surprise. The truth is that England had not yet learned the supreme wisdom of letting other nations mind their own business, and of strictly confining herself to the management of her own."

Prussia fought its budgetless war with Denmark and was triumphant, but the reichstag would not yield, and condemnations were still rife. The time came when Austria must either yield her place as the leader of the confederation, or submit the decision of her claim to arms. The result was the war with Austria in which the army by its brilliant victories sustained the policy of the great Iron Chancellor, whose indomitable will had made it the greatest military force in Europe. Prussia was now covered with glory,—the glory of her army. The military man was the hero of the hour, and the significance of parliamentary discussions were lost to public view. In the midst of this national exultation over military achievements, a popular election was held to select representatives of the reichstag. Bismarck's policy had made this achievement possible. From being the best hated man in Europe, he became a national hero, and the world paid its tardy recognition to his great genius. Bismarck might now have anything he asked for. Money was voted in profusion, and a law passed ratifying the irregularity of Bismarck's budgetless rule.

The nation was quick to bestow upon Bismarck the honors of this success, because primarily the responsibility and the venture fell upon him. At first the king grew fearful and shrank from the apparent dangers, pointing out to Bismarck how easily he and his ministers might lose their heads, but

with Bismarck it was only the case of offering life for the good of his country. This, patriots and soldiers had done upon the field of battle. His inspiring words and high assurances gave renewed energies to the drooping soul of the monarch. The crowned prince had been filled with consternation, and protested against what he considered a menace to his right of succession. It was all of no use; the Ship of State had been entrusted to the man of "blood and iron," into whose keeping the king had placed the destinies of his life as well as the destiny of the state. The nation recognized this, and the world soon learned whose masterful genius it was that was carrying Prussia on to national and world renowned glory. Pride now did for France what it had done for Austria, and the French submitted their pretensions and the highest national honor and influence to the arbiter of war.

If the world was surprised at Sadowa, it was doubly astonished at Sedan. A few months and the German armies had encircled Paris. While the volatile mobs of Paris were shouting, "On, on to Berlin," the German armies were steadily moving across the Rhine. The glory of German armies was unbounded; the military history of the world had never recorded such a spectacle. All that Bismarck had asked was that Prussia might be left alone, and the world now justified his policy of Russian friendship when the Tsar informed Austria that if she fell upon the Prussians, Russia would mobilize her troops. The declaration of the Franco-Prussian war had brought to arms all the German states. France had been from the earliest times a common foe to Germany. Unity of action against a common foe became the birth of Imperial Germany, and in the magnificent palace at Versailles, Emperor William, King of Prussia, was crowned Emperor of Germany.

The dream of Bismarck's life was now realized; he had united Germany. His policy from the beginning had been vindicated. No man raised his voice against the wisdom of an imperial rule, but carping critics still plied their vocation by condemning the means through which these national purposes had been realized. He was right but his philosophy was wrong. It was jesuistic to their minds in that the end

justified the means. They would have the empire an accomplished fact, but not by the only means by which that fact could be accomplished. It is hardly necessary to say that Bismarck had no such philosophy, declaring himself in the face of these circumstances an opportunist who had no fixed political theories, but who disposed of all questions of state to the best interests of the Fatherland, and for the promotion of the great aim which he and his patriotic followers had in view. On the field of diplomacy, Bismarck had won every battle. The nation saw that Bismarck had always been right and the reichstag always wrong. No man questioned that Bismarck was the first diplomat of this or any other age; but did his life's work not end here? Did the new condition of things not call for other talents than those which the iron chancellor had manifested in so high a degree?

The empire now founded must be consolidated, and advanced by a promotion of the financial and political interests of the country. Political freedom must be maintained, and in their judgment, by others better qualified than Bismarck to judge the highest political rights and privileges of man. National financiering must be carried on. What did Bismarck know of finance? Another struggle became inevitable. The reichstag represented the local interests of the empire, and according to its judgment the new policy now demanded by the imperial government could best be promoted by its deliberated wisdom. Bismarck had ruled successfully without the reichstag, could he now successfully rule with it? The Constitution which gave rise to the German reichstag was largely of his own making, so that to the imperial constitutional rule, he was unequivocally bound. A new question arose; could he cover himself with glory as a parliamentarian to the same degree that he had glorified himself as a diplomat? The question was somewhat problematical for the foreign relations of Germany were multiplied in numbers and in importance under the empire. These foreign relations were still entrusted to him and were sufficient to engage a single individual of the highest powers, moral and physical. In addition, however, to these onerous duties, Bismarck gave direction to the internal development of the empire. Thus almost every impor-

tant question of state must be mastered by him in detail, and he entered upon the career of a parliamentarian with more unsolved problems than has fallen to the lot perhaps of any statesman in the world.

The German reichstag is composed of innumerable parties whose grouping can be accomplished by a masterful mind, who undertakes to direct all the affairs of state, only by the most consummate skill. The government or the executive now assumed the initiative in the most important affairs of the state. These proposed measures were carried through often with the greatest difficulty. In the midst of these new struggles the overtowering genius of Bismarck again asserted itself, and it is doubtful whether in any country a parliamentarian more tactful or more forceful can be found. Some of his speeches are models of oratory and logic. His illustrations are from every field of history. He is never academic, never pedantic. One of his greatest efforts was his debate on the Septinate bill of 1886; but the parliamentary combination defeated him in advance. In this celebrated speech, however, he not only recognized the attitude and strength of his opponents, but appealed in an historical resume of his own life, to the will of the people to whom he evidently intended to submit the question for their decision. His sagacity had pointed out to him at the time the imperial constitution was framed, the value of an appeal by way of *referendum* to the decision of a popular vote. He was their national hero, and why should they not be called upon to vindicate him when their representatives became successful in their opposition. In this supposition he was right, for no sooner had the reichstag voted against this proposed measure of the government, then it was prorogued, and an appeal was made to the people for the re-election of members who would justify his demands. A new reichstag was more pliable, and responded by a large majority to his demands.

Most writers feel inclined to compare Bismarck with other great historic personages. But any historical comparison that shall be valuable must be within the realm of his sphere. To compare Bismarck with Beethoven or Mozart, the great musicians, would scarcely be more absurd than some

comparisons which have been made by his character sketchers. In the first place, Bismarck was not a military genius, and though he had evidently military ambitions, he never assumed any pre-eminence as a man of arms. It was his good fortune in the midst of his political struggles to be associated with the greatest military genius of the age, Von Moltke, the "battle thinker" as he was affectionately called by the Germans. If it is contended that he had an equal in the field of diplomacy, or that as a parliamentarian, others have enjoyed equal achievements, it is extremely doubtful whether in all the history of the world, any single man can be found who has combined both of these qualities to so eminent a degree, and whether any human being has ever carried so long the immense burdens of state as those which Bismarck has so successfully labored under.

In view of Bismarck's importance and place in German history, his dismissal from office has evoked much discussion and is perhaps the greatest political sensation of this century. The relation between Bismarck and the old emperor, William I. had always been both congenial and confidential. The old emperor was bound by a debt of gratitude which his grandson did not feel and could not appreciate. And it may be, though it does not appear, that Bismarck now entertained less respect for the judgment of the new than he held for that of the old emperor.

I can do no better here than quote from one of Bismarck's biographers a statement of the differences which led to Bismarck's refusal:

"Herr von Bleichroder, the celebrated Berlin banker, inquired, on the 14th of March, whether the chancellor would receive Windthorst (his old parliamentary antagonist), and, on being informed that the chancellor's time was at the disposal of every deputy, Windthorst, who had accompanied Bleichroder to the palace, at once entered, and was closeted with the prince for an hour and a half. Their chief topic of conversation was the position of the center in the new parliament, and the demands of the ultramontane party. Windthorst wished for the restoration of the legislative system of 1870,—a demand which Bismarck at once stigmatized as exorbitant. This perfectly harmless conversation was reported to the emperor the same day, with many additions. His majesty was informed that Bismarck had sought this interview with his old opponent, in order to negotiate a co-operation or coalition with him, and so to work against the emperor with the aid of the

center. It can easily be understood that this news affected the sovereign most deeply; and Herr von Lucanus, the chief of the civil cabinet, was ordered to convey to the chancellor his majesty's command that in the future he must inform the emperor of his intentions before conferring with deputies upon political matters. Prince Bismarck replied that he must reserve to himself the right of receiving what visitors he pleased in his own house. The next day witnessed the arrival of the emperor at the chancellor's palace at 10 a. m. Bismarck was still resting from the labors of the night before, but arose immediately to receive his royal master, who at once demanded the object of the recent interview. The chancellor replied that the matter was purely personal, and, upon the emperor's repeated demand that he should receive timely notice of any negotiations between his minister and the leaders of the parties, he replied that he could not submit his intercourse with the various deputies to any supervision, and that his house must remain open to all without condition. "Not even if I, your sovereign, command it?" asked the emperor. Bismarck declined to submit even to this, and added that he had remained in office only in fulfillment of a promise made to William I. that he would assist his successor; but that he was now willing to retire, if his majesty so desired it."

Bismarck's reply in full, although not fully authenticated, has been published since his death in the newspapers, and is familiar therefore to all who have taken any interest in the details of this affair. The emperor's acceptance of Bismarck's resignation would infer that his chancellor had retired as a matter of choice, but the world was soon apprised that such was not the case. Bismarck now left Berlin in the midst of the most enthusiastic demonstrations, which he styled a "splendid funeral." He retired now to his estate and home in Frederichsruh, an estate presented to him by the emperor in recognition of Bismarck's services at the Franco-Prussian war. Frederichsruh from that day to this has been a veritable Mecca, where pilgrims of the Bismarck school have journeyed by the thousands. Although Bismarck had now retired from public life, it was soon evident that he was not to be lost to the public interest, and that he still assumed some responsibility for the welfare of the Fatherland. A new chancellor had been chosen, whose estimated qualifications for the office led people to believe that it was the determination of the young emperor to become his own chancellor. Some of the well established fruitful policies of the old emperor were now abandoned, and new policies created by which the old were antagonized. This seemed to affect the chancellor more than

his dismissal, and he lifted up his voice in condemnation of those time honored policies which had proven in his judgment, advantageous to the empire. In his judgment the emperor was wrong, and he laid before the people his solemn protest for their consideration. The old days of hero worship were again revived, and although the kings and emperors declined to honor him, the people were never more enthusiastic than in the manifestations of their admiration for the great chancellor. His son's wedding at Venice was made the occasion of a triumphal tour through Germany, to the Austrian capital. The emperor saw clearly the dangers and the misfortunes that might arise from the opposition and estrangement of Bismarck. Overtures of peace were made and accepted. The last years of his life were made the happier by reconciliation that brought the combined honors of emperor and people to a man who had made the empire.

Writers have taken both sides of this unfortunate difference between Bismarck and the emperor, and criticised one or the other according to the justification which in their judgment belonged to the man-made champion. A discussion of the difference between them would prove at most only tedious to the reader. In justification of Bismarck's criticisms against the reversion of his policies, it may be said to the credit of his protests that the emperor has changed front. That Bismarck's family manifested a spirit of resentment toward the emperor after the chancellor's death has been asserted and denied. We may some day, however, learn whether the emperor himself regarded the conduct of the family, and especially of Herbert Bismarck, as an affront to his royal highness. We are told, and there are evidences to show, that Herbert Bismarck has inherited largely many of the great qualities of his father, and his appointment to those high offices of state which his position and his ability merit, would be a strong denial to the accusations that are now made by those who believe the family of Bismarck is still unfriendly to Emperor William II.

While many doubt that he was the greatest, none will question that he was one of the greatest men in this century, and in saying that it is a sequence that he was one of the

greatest men in the world. It is said that he was arbitrary, that he lacked a proper appreciation and consideration for the wishes and the rights of his fellows, and we are pointed to the reichstag and his dealings with that representative body as an evidence of this assertion.

Whatever respect, however, the representatives of a free people may be entitled to by virtue of their high office, one cannot truly be said to be inspired by the highest admiration for the methods of the German reichstag, when it is remembered that on the 80th anniversary of the man who made the German Empire, the reichstag voted down a resolution of that body, conveying its congratulations to the prince.

It will be difficult, indeed it is impossible to compute the immense influence which the life of this man has had and will have upon the German nation. That it will continue, that his name will be still more glorified in the annals of history, let no man doubt. To unify was the purpose of his life, and his great achievement is to be found rather in the unity of his life and purposes than in the brilliancy of any single efforts. The end justifies the beginning. In all things he recognized the Hand that overrules the destiny of nations. To his mind he was but a simple instrument of divine purpose. His epitaph may be written on a tombstone, but it will be read in the hearts of a grateful nation and of an admiring world.

COMMENTS ON THE BOOK OF THE REVELATION OF ABRAHAM.

BY THE EDITORS.

The Book of the Revelation of Abraham, translated from the German of Professor Bonwetsch, of the University of Goettingen, is before our readers, having appeared in the last two issues of the ERA; and they can now compare it with the Book of Abraham, published in the Pearl of Great Price. The last named book, it will be remembered by many, came into the possession of the Prophet Joseph Smith while living at Kirtland, in the summer of 1835. A Mr. Chandler, who was traveling through Ohio, exhibiting a number of Egyptian mummies, together with several rolls of papyrus, at Kirtland heard of the ability of the Prophet Joseph to translate ancient languages by a divine gift. He therefore submitted to him the several rolls of papyrus, which had been found in the coffins of the mummies; and such was the importance of the documents, in the estimation of the prophet, that the saints purchased both mummies and papyrus; and soon afterward the Prophet Joseph, with W. W. Phelps and Oliver Cowdery acting as scribes, commenced the translation of the rolls. To their surprise and joy, they found that one of them contained the writings of Abraham, and the other of Joseph, who was sold into Egypt by his brethren.

The whole record was never completely translated, but parts of it were, and those parts are to be found, as before stated, in the Pearl of Great Price; and we are of the opinion that this work given to the world by the great prophet of the nineteenth century can be compared with the Book of the Rev-

elation of Abraham, brought to light by Professor Bonwetsch, with very great profit by the students of our church literature; and it is for this purpose that the latter work was published in the ERA.

The Book of Abraham would occupy too much space to be reproduced in the ERA; nor do we think it necessary, since copies of the Pearl of Great Price are quite common among the Latter-day Saints, and can easily be secured of our publishing houses, for the purpose of the comparison suggested.

That Abraham was a personage of very great importance in the times in which he lived is very evident from our biblical account of him; and it also appears from the fuller account of some phases of his life as described by Josephus in his *Antiquities of the Jews*. But it must be remembered that even these records have failed to fully set forth the importance of the station he occupied before God, as is evident from other accounts concerning him. Josephus refers to mention being made of Abraham by Berosus—though without naming him—and quotes that writer as saying of Abraham, “In the tenth generation after the flood, there was among the Chaldæans a man righteous and great and skillful in the celestial science,” that is in astronomy. Josephus also refers to a book having been written concerning Abraham by Hecataeus, and further says that “Nicalus of Damascus, in the fourth book of his history, says of the patriarch: ‘Abraham reigned at Damascus, being a foreigner, and came with an army out of the land above Babylon, the land of the Chaldæans; but after a long time he got him up and removed from that country, also with his people, and went into the land then called Canaan, but now the land of Judæa; and that is when his posterity were become a multitude.’ As to which posterity of his, we relate in another work.”*

Thus it will appear that several very ancient authorities have written of Abraham, and it is also quite evident, even from the number of apochryphal works attributed to him, that he wrote some books himself. It is not at all to be wondered

**Antiquities of the Jews*, Bk. I., Ch. VII.

at that Abraham, if his character as described by Josephus is taken into account, should leave behind him some statement of the revelations of God to him. Indeed it would be more surprising to discover that he had failed to do so; for Josephus describes him as being a "person of great sagacity, both for understanding of things and persuading his hearers, and not mistaken in his opinions, for which reason he began to have higher notions of virtue than others had; and he determined to renew and to change the opinion that men happened then to have concerning God."

The same author also says of the effects of his sojourn among the Egyptians, that whereas "They were formerly addicted to different customs and despised one another's sacred and accustomed rites, and were very angry one with another on that account, Abraham conferred with each of them and confuted the reasons they made use of—every one for their own practices—he demonstrated that such reasonings were vain and void of truth; whereupon he was admired by them in those conferences as a very wise man and one of great sagacity, who could discourse on any subject he undertook, and this not only in understanding, but in persuading other men to assent to him. He communicated to them arithmetic and delivered to them the science of astronomy; for before Abraham came into Egypt they were unacquainted with those parts of learning, for that science came with the Chaldæans into Egypt, and from them to the Greeks also." It would be surprising, we repeat, if this man, so distinguished for both his knowledge and wisdom, had failed to record some part of that wide information he possessed.

Of course, from the writings of Abraham, brought to light through the Prophet Joseph Smith, we are sure that he did not neglect to do this; while the several writings attributed to him, yet held to be more or less apochryphal, strengthen the belief that he did commit to writing the knowledge that God had imparted to him; and it is for this reason that this Book of the Revelation of Abraham is of so much interest. How many of his writings may have been distorted by the folly and traditions of men, we are at a loss to know; and how much of truth is in this or that writing attributed to him, we

cannot say; but certainly it is both interesting and of importance to take what has been brought to light of the old patriarch's writings by the great modern prophet, and note the points of comparison between them.

In this way the Book of the Revelation of Abraham may be compared with the Book of Abraham in the Pearl of Great Price; and it will be found that they agree in the following points:

First, in the fact that the immediate ancestors of Abraham were idolators.

Second, that the Lord revealed himself to Abraham, and called him to leave the home of his fathers, and that the Lord would give to him a particular land for his inheritance.

Third, the sending of an angel to be a deliverer and a guide to Abraham.

Fourth, the revelation of the Lord to him concerning the creations of God, not only as pertaining to the earth, but to the heavens also.

Fifth, and perhaps the most important, the fact of the pre-existence of spirits and the choice of a special people from among them, described in the Book of the Revelation of Abraham, under the divisions marked XXI., XXII., and XXIII.

Sixth, in both productions Abraham is represented as being the head of a chosen race, especially separated unto the Lord.

We have stated that the most important point of comparison is that which relates to the pre-existence of spirits, and the choice of a special people from among them. We here quote the reference to this subject from both books, first from the Book of the Revelation of Abraham:

'He said to me: 'Now look beneath your feet upon the plane and recognize the *pre-formed creature upon this firmament, and the beings thereon; and the æons prepared before.*' And I saw below the plane of my feet the fifth firmament and what therein was, and in it the earth and its fruits, and all that moved upon it, and its spirits, and the power of its men, and the wickedness of their souls, and their dispensations of righteousness, and the beginnings of their works, the abyss with its tortures, and the lowest, and the destruction therein. And I saw there the sea, its islands, animals and fishes, the Leviathan and his possessions and his home and his lurking place and the world which lay upon him and his movements and the disturbances

of the world for his sake. And I saw rivers, their sources and their courses; and I saw there the Garden of Eden, its fruits and springs, and the river which flows from it, its trees and their blossoms, and those who deal honestly. And I saw in the garden their food and their salvation. And I saw a host of men, women, and children, one-half on the right side, and the other one-half on the left side of the picture. And I said: 'Primeval One, Strong One, what is this picture of the creature?' And he said to me: 'This is my will in relation to that which has a being in the council, and it became pleasing before me, and then afterwards I commanded them to *be* [i. e. exist] through my word. *And it came to pass that as many as I had authorized to exist, before portrayed in this picture, and had stood before me pre-created,—as many as you have seen.*' And I said: 'Ruler, Strong One, Thou Who Wast Before the World, *who are the multitude in this picture, on the right hand and on the left?*' And he said to me: 'These upon the left side are the multitude of former generations, and those to come after you. These for judgment and order; those for vengeance and destruction at the end of the world. *But those on the right side of the picture are the people chosen for me, separated from the people of Azazel. These are those which I have prepared to be born through you and to be called my people.*'"

In the Book of Abraham, found in the Pearl of Great Price, the passage relating to the same subject stands as follows:

'Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; and God saw these souls that they were good, and he stood in the midst of them, and he said, these will I make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me, Abraham, thou art one of them, thou wast chosen before thou wast born. And there stood one among them that was like unto God, and he said unto those who were with him, we will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; and we will prove them herewith, to see if they do all things whatsoever the Lord their God shall command them; and they who keep their first estate, shall be added upon; and they who keep not their first estate, shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate, shall have glory added upon their heads for ever and ever."

There are other points of comparison, but these are sufficient to be mentioned here. Much importance is being attached to this work, brought from the oblivion of the Old Slavic language by Professor Bonwetsch, since it is being placed in an extensive religious work now being published in Leipzig,

entitled, "Studies for the History of Theology and the Church." Hence it may well be concluded that it is regarded as an important chapter in such a work, by those who are deeply learned in such records of antiquity.

With this in view, we ask our young men to read again with attention this alleged Book of the Revelation of Abraham, and compare it with that given to the world through the agency of the Prophet Joseph Smith, that they may see how far in every point of excellence—literary style, largeness of information, profoundness, and nobility of doctrine—it exceeds this half apochryphal work about to find its way into one of the most pretentious religious works of the century.

TO TIME.

O time, thou know'st a lenient hand to lay
Softest on sorrow's wounds, and slowly thence
(Lulling to sad repose the weary sense)
The faint pang stealest unperceived away;
On thee I rest my only hope at last,
And think, when thou hast dried the bitter tear
That flows in vain o'er all my soul held dear,
I may look back on every sorrow past,
And meet life's peaceful evening with a smile—
As some lone bird at day's departing hour
Sings in the sunbeam of the transient shower,
Forgetful though its wings are wet the while:
Yet ah! how much must that poor heart endure,
Which hopes from thee, and thee alone, a cure.

BOWLES.

RELIGIOUS FAITHS.

THE NEW JERUSALEM CHURCH. WHAT IS IT? WHAT DOES IT TEACH?

BY DR. FRANK A. GUSTAFSON, MINISTER TO THE OLNEY SOCIETY
OF THE NEW JERUSALEM, OLNEY, ILLS.

[The following paper was received after the ERA had announced the close of the presentation of papers from Ministers of Christian Sects, but as Mr. Gustafson was not aware of this and had evidently been at some pains to prepare his article especially for the ERA, we give it a place in our symposium on RELIGIOUS FAITHS notwithstanding the lateness of its arrival.—*Editors.*]

To give a full, comprehensive and adequate idea of what the New Church is, and of what constitutes its doctrine in so short a space, as must of necessity be allotted to this article, is in itself by no means an easy problem for a New Church minister to solve.

No very great number of people in the world of religious thought are familiar with the doctrines of the New Church. Let it be said, therefore, at the very outset, that the New Church, like many other things, is not all that passes for it. Something of these doctrines have been carried to many minds in a most fragmentary manner. What these people have heard they have, most naturally, taken for granted as being true and in accordance with what the church actually teaches. In consequence considerable prejudice has been aroused. The doctrines have been subjected to ridicule, to say nothing of slander by many honest minded persons, who, if they but

knew and realized the importance and value of what this, a spiritual church in every sense, has to give as food for spiritual thought and life, would most gladly accept and live these heavenly truths for no other reason than that they lead to the Lord, and reveal him and his power in the world. The misconceptions and errors that have been given out concerning these truths and doctrines are not what the church teaches but are gross caricatures that have grown out of a superficial examination and study of the church writings and a lack of true appreciation and application of the texts and contexts as they relate to one another and to the Holy Scriptures.

The New Church so often incorrectly styled Swedenborgian, claims to be the the New Jerusalem, the Holy City, which the Apostle John describes in the Book of Revelation as "Coming down from God out of heaven." (Rev. 21: 2). It is founded upon the true teachings of the word of God as they are unfolded and revealed in the writings of his servant Emanuel Swedenborg. Its cardinal principles are obedience in thought and love as well as in act and deed to the true commandments. The sum and substance of its teachings are contained in these two statements—"Believe on the Lord Jesus Christ and do what he teaches"—"All religion has relation to life and the life of religion is to do good."

The creed or faith of the church is as follows:

"We worship the one God, the Lord, the Savior Jesus Christ in whom is the Father, the Son and the Holy Spirit; whose humanity is Divine, who for our salvation did come into the world and take our nature upon him. He endured temptations even to the passion of the cross. He overcame the hells and so delivered man. He glorified his humanity, uniting it with the divinity of which it was begotten. So he became the Redeemer of the world without whom no mortal can be saved and they are saved who believe in him and keep the commandments of his word. This is his commandment, that we love one another as he hath loved us."

With this introduction let us then proceed to a short statement of the doctrines of the New Church.

"THE DOCTRINE OF THE LORD."

"Whom do men say that I, the Son of Man am?" asked our Lord. (Matt. 16: 13). The answer was, "Some say

thou art John the Baptist, some Elias, and others Jeremias or one of the prophets." (Verse 14). Many claim Jesus Christ as a mere man, a noble example, a brother in a higher sense. Again many claim for him a second personage in a re-personal Godhead, the Son of God in this sense. There is but one place in which and from which we may study the life and nature of our Lord, that is in the scriptures and especially in the four gospels. Upon the scriptures and the gospels rest all the facts we may have of his life and the means by which he brought men to himself and, "Taught them the things concerning himself." (Luke 24: 27). Therefore from the holy word and these same gospels must we pursue our studies and draw our doctrine.

The Old Testament fairly teems with prophecies concerning and foretelling his coming. He was to come as the Savior and Redeemer of men. His name was to be called, "Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." (Isaiah 9: 6). It was foretold, "That in that day there shall be one Lord and his name one." (Zach. 15: 9). What the New Testament teaches is the same. "He that hath seen me hath seen the father." (John 14: 9). "In the beginning was the word and the word was with God, and the word was God * * * * and the word was made flesh, and dwelt among us, and we beheld his glory * * * * full of grace and truth." (John 1: 1-14). "I am the Alpha and Omega, the first and the last." (Rev. 22: 13).

The New Church teaches, as the very corner stone of its faith and life, that Jesus Christ is an only God and Lord, the Father Almighty, and the Savior of men, "In whom dwelleth all the fulness of the Godhead bodily." (Col. 2: 9); that God was *in* Christ reconciling the world unto himself (II. Cor. 5: 9); that Jesus Christ is Jehovah God, in his own divine human form. The Father and the Son are in him, even as the soul and body in man. The Son of God, that humanity which Creator took upon himself, in which he descended into the world, in which he appeared to men on earth which he glorified and made divine, by the bringing of the divine life, within it as the very soul of it down into the plane of the body itself

to give *it* power and life; to unite the human with the divine and thus to rise from the grave in a divine human, substantial body, a living symbol of God, a God whom men may know and think about, a God who in that he himself hath suffered, being tempted, is able to succor them that are tempted." (Heb. 2: 18). The soul Jesus Christ is the Father; the body assumed, glorified and raised from the dead is the Son of God, the proceeding love and wisdom is the Holy Spirit, the Comforter. One God, one Lord, Jesus Christ.

Our Lord did not claim to be a second person in the Godhead. He did not claim to be an associate with God. But he said he *was* God, for he said, "He that hath seen me hath seen the Father." (John 14: 9). "I am the truth, the way and the life." (John 14: 6). "I and my Father are one." (John 10: 30). "The Father is in me and I in him." (John 10: 38). Therefore the New Church teaches from the word of God itself, that "God *in* Christ" is an only God; that to know Christ is to know God; to worship Christ alone is to worship God alone; not as an incomprehensible, a far-off God but as a God and Lord present and personal. "God manifest in the flesh." (1. Tim. 3: 16). Emanuel, God with us." (Matt. 1: 23).

The idea of God is primary of all, for such as it is, such is man's conjunction with heaven and the Lord, hence his illustration and illumination, his affection for the good and true, his intelligence, perception and wisdom." The New Church therefore, believes that the doctrine of Jesus Christ as God the Lord of all, Father and Regenerator is a doctrine capable of being introduced into the minds of all men and which proves itself by the letter and by the spirit of the scriptures, yea, by man's own intuitive knowledge.

"THE DOCTRINE OF REDEMPTION AND REGENERATION."

"God was in Christ reconciling the world unto himself." (II. Cor. 5: 9). The New Church believes most emphatically that the life work of our Lord while in the world was a life work for the redemption of mankind, was for the purpose of bringing man closer to God by bringing God closer to man.

The work, in its truest sense, was indeed a work of atonement and reconciliation. Not to God, the Heavenly Father, as separate and distinct from God, his Son, not the reconciliation to man on earth of an angry God through the innocent sacrifice and blood, but in truth and in deed a drawing nearer of man to God, of God to man-an-at-one-ment, a meeting place between man and his Creator, whereby man might know and realize, in himself, the power of an Almighty love.

The New Church teaches that Jesus Christ came into the world as an only God, (as was shown above) to save men from their sins. He came to reconcile to himself all peoples and all nations. He came in order to free mankind from the dominion, the evil spirits from hell, that had hold upon the lives of men at that time. He came to deliver us from the power of hell, and to make us free men that we might, "In freedom and according to reason perform works, meet for repentance." He came, not to suffer as a substitute, but to open a broader field for man's redemption and regeneration by presenting to him a more clear, full and rational idea of God, a thought of God as a Divine man, capable of thinking and loving and helping man on earth. One having power over evil and power to relegate devils back to the hells in which they belong; one having power to hold them there forever.

"God is Love." (I Jno. 4: 8). That love was shown in the Incarnation and work of redemption. Man had changed. It was impossible for God to change. Therefore when man fell away from obedience to the Divine law, and immersed himself so deeply in the evils of life that, verily, it threatened the extinction of the human race, what could God do but come to him and save him? The Divine Love in the fulness of its mercy followed after man and sought to bring him back where it might again hold him in its embrace and warm man's feeble, almost helpless love for the good and true back into life and vigor. The Divine Love followed man and redeemed man from the jaws of hell. "He laid down his life that he might take it up again and present it as a living sacrifice, holy and acceptable, not in our steads,

but for our sakes, as the full and perfect medium of Divine life and help to us in our states of sin and helplessness."

The New Church believes repentance to be an entire change of mental condition from selfhood and all that belongs to it to the Lord. It is the conviction of man's own sinfulness and opposition to divine order, and the acknowledgment of the utter unsalvability of his own soul without the operation within him of divine love and wisdom, and the responsive co-operation of his own thought, love and deed.

This will lead to reformation, which consists in the re-ordering of nature, thoughts and deeds, from an interior sense of self-compulsion, in accordance with the truth that has now been revealed; and an earnest persevering desire and endeavor to direct the whole life's course into channels that are harmonious with the dictates of divine revelation and law.

Regeneration is the result of a life's effort toward this end. When regeneration is attained man lives wholly in and from the Lord's goodness and truth; which are continually imparted to all men, to be acknowledged and felt only by those who may be prepared, through shunning evils as sins, to realize them. It will be seen that the process from first to last is an active combat against the evils and falsities that are of self and of hell.

It might be said that faith in the Lord, according to the thought and doctrine of the New Church, is manifest when one has a sincere regard for the Lord Jesus Christ, which leads him away from what he forbids in the word. Conviction of sin is when man has a feeling sense that he is not living as he ought to live, and as he knows God wants him to live. He is repentant, when he is sorry that he has lived a life of sin, so sorry that he resolves hereafter to live as he ought to have lived. When the old life has been turned away from and the man begins to do what he knows he ought to do, he has been converted. And now when he continues steadfastly in this course, shunning evils because they are sins against God, until his will and inclination coincides with his sense of duty, he has been regenerated.

This is the New Church idea of redemption, salvation, and regeneration. There may have been a time when Juda-

ism fancied its God to be partisan and a regressive form of Christianity thought *it* had ascertained and reached the utmost limits of the divine care; but the New Church claims to know absolutely and beyond the possibility of a doubt, that God is one, and "His tender mercies are over all his works." (Ps. 145: 9). Therefore does it teach—

"Believe on the Lord Jesus Christ and do what he teaches"—"All religion has relation to life, and the life of religion is to do good."

"THE DOCTRINES OF THE SPIRITUAL WORLD."

DEATH, THE AWAKENING, HEAVEN.

One of the greatest blessings religion can give to man is the knowledge of how to live and how to properly prepare to die. Is the somber pall death casts over us the awful reality, the woeful curse we have so long been lead to believe? Our great trouble is ignorance of true life and its ways. The doctrine of the New Church comes to shed light upon this darkened scene, to show death a blessing and not a curse. We live *in* bodies and not *from* bodies. If we fail to realize this we neglect to realize the grand and sublime fact of an eternal creation which death does but further. Death does not end all, it is but the realization to the soul of life's highest aims and ambitions. It is but the other extreme of our lives. Birth ushers us into this world. Death ushers us into the next world. It is an orderly step in life. Were none to die, none could people the heavens. There would be no angels and creation would have lost its object, for the very object of creation is a world of men who should so live, that out of them and their surroundings there might be formed a heaven of angels, who having built heavenly characters here in this world, might enjoy the blessings of heavenly states of peace and joy in the Lord, when they come into the next.

Death is not nor was it, due to sin. Through men's own evils the divine love that produced the peaceful sleep of pre-Adamic men, from which was to awaken in the spirit even as a babe awakens in its bed, has been changed. Therefore we find that today heredity, from ages past, has influenced the mind and body to such an extent that interiors suffer and

draw men into disease and painful forms of death. It may be said in this sense that sin was the cause of death, but if we mean by death the removal of man from the lower life to the higher life, then in fact and in deed sin has had naught to do with it, for it was part of the divine plan of creation and was provided by the divine lover of men in order that we might be the more happy in the next world than he could possibly make us in this.

The New Church teaches what Paul taught, "There is a natural body and there is a spiritual body" (I. Cor. 15: 44). The natural body is weak, corrupt and material. It is put off at death never to be resumed, for "Flesh and blood cannot inherit the kingdom of God." (I. Cor. 15: 50). Out of it is raised the incorruptible, the spiritual, into honor and glory.

The New Church further teaches that after death man is in a world in which to think is to say, to will is to do, to wish is to have. What man is at heart he is outwardly. What he makes in this life his governing love, he is ruled and governed by there. This world is for the developement of character, that for its perfection. If we are good and teachable here in this life, we are prepared for heaven; if love of self and rejectors of the commandments, we cast ourselves into hell with those of similiar loves. The judgment is man's life here in this world, that builds his character grand and heaven-like, or low and debased like that of hell. Man should live rightly, shun evils as sins, love the Lord from the love of goodness implanted in his heart, then his soul is brought into harmony with the Lord, then heaven will be in him and he in heaven.

With this distinct knowledge of man's condition and progress, after departure from the natural world, our whole view of the event called death becomes changed. Indeed the term itself ought to be changed. Instead of saying, a friend is dead, we should say, that he has passed into the other world. This is to look upon the subject in the light of truth, to see as angels see and as the Lord would have us to see. The effect of such truth is to relighten the understanding, to console aching hearts, to brighten and elevate above the natural, to view in heaven's own light the facts of death

as the gateway to life. It is a witness to the love of God, a warning to the love of men.

The inmost source of all heavenly blessedness must come from the Lord, and as we in our humble sphere enact the unselfishness of his love and wisdom, we prepare in ourselves the receptacles into which heaven flows and opens its doors to us. Heavenly blessedness is a union of man's thought with eternal wisdom; the marriage of man's love with the revelation of God's full love; the entwining of man's internal character with heaven's love and character brought down to externals; the weaving and moulding of heavenly thoughts and knowledges with outward thoughts and habits that create in us these ineffable delights—delights that must be known and experienced before they can be understood. This awakens to living, active, wholesome life and duty all things within mind and soul into responsive co-operation with the Divine will, and heaven is revealed before us; revealed as a state of love and life in which love uses its qualities and attributes to create in all about it the same quality and power it enjoys.

The New Church teaches that, "the kingdom of heaven is at hand." (Matt. 3: 2). It is within you according as you create in and about you the delights of heavenly love and orderliness, in the willing and thinking and loving truth and goodness because they are superior qualities imparted by the Lord. Men and women are only too disposed to think of heaven as something contingent upon things outside of themselves, and as a state of happiness existing in and about them as the result of an arbitrary gift of God; hence that in them which meets with his divine approval will merit upon them heaven and its life. As long as we remain in such states we will look for heaven in some far-off star, or in the blankness of space overhead. The truth of the matter is that,

"Heaven earth's closest neighbor is,
And only waits our knowing;

* * * *

Just where the soul, perplexed and awed,
Begins its journey, it meets the Lord,
And finds that heaven, and the great reward,
Lay just outside its prison."

Only realize this, that heaven is in us and with us as we are heavenly and are grounded in heavenly loves, and the notions of life will be ennobled by the prospects of death, the word will fairly teem with consolation, the Lord will indeed be, "The Wonderful, the Counsellor, the Prince of Peace." The New Church teaches that the way to this heaven is a life in obedience to the ten commandments; to "trust in the Lord, and do good." (Ps. 37: 3); to "Rest in the Lord, and wait patiently for him." (Ps. 37: 7). Then, "Ye shall see heaven opened." (Jno. 1: 51).

"THE SECOND COMING OF THE LORD AND THE SACRED SCRIPTURES."

Many of us are earnestly looking forward to the second coming of the Lord. But the New Church believes they who do so look in vain; that they look into the future for an event that is past and has become history. The New Church believes and teaches that the Lord has already made his second coming, "in the clouds of heaven, in power and great glory." (Matt. 24: 30). The New Church maintains that the "consummation of the age" does not mean the end of the world, but the end of a church that was, in its beginning, a real, living Christian church, but now Christian in name only. The consummation of the age in Christendom, according to the New Church doctrine, was when the first Christian church departed from the true teachings of the Lord and his word, to confirm, advocate and preach doctrines that had their origin in men's own ideas, to confirm which they did not hesitate to stretch the letter and the text of the holy page to prove that such was the teaching of the word itself. The New Church proclaims his second coming in the power of his Holy Word, in the glory of its internal sense; that the Lord has come again in a new revelation of his wisdom, unfolding the true, heavenly and divine meaning of his word, in which he is and is now to be seen; that his second coming is by means of these heavenly doctrines, revealed through the illumined mind of Swedenborg, that are to constitute his new Christian church on earth. He comes as the spirit of truth to open the

scriptures and reveal in them the divine mind; to open the understandings of individual men that they may behold and feel in themselves the revealed nature of God. And as these truths pour forth from the opened word, he, the Lord, comes in them today to establish his heavenly kingdom in the hearts of men. He has fulfilled what he has promised to fulfill and thus in the clouds of his Holy Word he has come, "in power and great glory." (Matt. 24: 30).

It is our belief that the Lord governs man by means of divine laws. Such laws must come to man by means of revelation from God. In no other way can man grasp and comprehend the many and various problems of the spiritual life. These laws exist in heaven, controlling and harmonizing angelic societies and they control man on earth. In order to fulfill this dual work, it stands to reason, that these laws must be so related and adapted and accommodated that the same law may be read, understood and fulfilled by both man and angel in the sphere of their respective and individual planes. Therefore, the word has an internal sense contained within the letter to give it life and power, to occupy the same relative position and function as the soul does to the body. The word of God, as to its internal sense is forever set in the heavens. In perfecting the revelation of divine law for man's law of life, the Lord does so only through proper instrumentalities. In the selection of such minds as were prepared to receive it, the truth of the Lord flowed in, temporarily suspending the consciousness of the individual mind, selecting such memories therein as were suited to clothe the Divine Truth and thus through the individual hand, or mouth, the Lord ultimated in Psalm, prophecy and lamenation the truths that are to constitute doctrines of life for all men to come. The language used is the language of the day and people, for although providence looks toward eternal ends, yet without the language of the day the revelation could not find application to the states and needs of the people of that day and age. Therefore, we find the scriptures composed of history, legend, and parable, so ordered by the Lord that it is full of a correspondential language that can and does fulfill all requirements for both man and angel.

We can understand the deeper meanings of the Bible only by obtaining an understanding and application of the doctrine of correspondences, thereby bringing out this internal spiritual sense in its bearing and application to the lives of men and the church. It has pleased the good Lord to reveal to men the key to this internal sense, in the New Church doctrine of correspondences. Time and space will not permit of our giving a detailed account of this doctrine and the means of its revelation, therefore, let it suffice for the present, to say that what Swedenborg teaches he claims to have received from the Lord alone, and that beyond all doubt this revelation and its magnificent system of truths are of divine origin.

This doctrine of correspondences teaches that everything in the universe is but the correspondent and representative of something in the spiritual world: that this world is a world of effects; that of causes. As the soul and body correspond, so do all other things in heaven and in earth correspond; hence, life is from within and not from without. The rule by means of which these correspondences may be isolated and applied to life may be briefly stated thus: "The things signified bear the same relation and subserve the same uses in respect to the soul, as do their natural representatives to the body." What the eye is to the body, the understanding is to the soul. What the ear is to the body, the will, as a faculty of perception and obedience, is to the soul.

Thus the most meaningless texts are found to be full of spiritual wisdom and power; thus all the parables and legends and miracles teach something higher, more important lessons than bears directly upon man's life, his regeneration and his life in the hereafter. Viewed in the light of correspondences, the word is no longer a book, or a volume. It is a living thing. It is the embodiment of the Lord's love and wisdom. It has a soul and lives. "The words, they are spirit and they are life." (Jno. 6: 63). "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." (Jno. 5: 39).

This is the doctrine of the scriptures as the New Church has it from the Lord. Its function is the enlightenment and upbuilding of mankind, that all men may know and from the

sense of reason and intelligence believe the word of God and live according to it from love.

Although the spirit is the true light and life of the word, although its holiest of holies is not in the letter, but within it, yet the New Church would not belittle the importance of the letter. It is the very basis upon which all truth must stand. Its lowest principles are to be revered and lived equally with its higher. Doctrine must be drawn from and confirmed by the letter, enlightened by the superior intelligence of the spiritual sense. We will find this spirit and life that quickeneth, not by looking at, but by looking through the letter of the holy page, and if we will use the means, which by the mercy of the Lord are this day provided in the restored doctrine of correspondence, we may see and know intellectually and rationally, this spiritual quality and divine sufficiency of the word of God.

This covers the more important doctrines of the church called the New Jerusalem. We believe it to be the true church of God and of heaven. "Behold I make all things new," saith the Lord. (Rev. 21: 5). Therefore this new gospel of life and liberty we proclaim in his name. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life— * * * That which we have seen and heard, declare we unto you, that ye may have fellowship with us" (1. Jno. 1 to 3), and that we may be comforted together by our mutual, common faith in our Lord and Savior Jesus Christ.

THE CLAIMS, DOCTRINES, AND ORGANIZATION OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

BY B. H. ROBERTS.

IV.

THE CHURCH.

The officers of the Church, and in fact, the whole Church

organization, grows out of the priesthood. Priesthood is power which God delegates to man, by which a man is authorized to act in the name of God. It makes him the legally appointed agent of God; and so long as he performs his official acts in accordance with the laws of the priesthood—by which we mean the regulations which God prescribes for it—whatsoever man does in that official capacity is as valid as if it were done by God himself. Thus, if a man so authorized takes a repentant sinner into the water, according to the teachings of the gospel, and baptizes him for the remission of sins, that is just as valid as if God had done it in person. Or if he lays his hands upon the head of one who has accepted baptism as above described, and by virtue of holding this delegated power from God, should say, "Receive ye the Holy Ghost," that is just as valid as if God had done it in person. Or if one holding this divine authority should go with a message of warning to a city, a state, or nation, and deliver that warning, his words would be the words of God to that city, state, or nation, and those who rejected him would be guilty of rejecting God, for they reject God's authority in that messenger.

It is from this priesthood, we say again, that the Church officers and the Church organization come. While there is of necessity a unity in this power, that is, it is all one power, yet in the exercise of its functions divisions are recognized. First, a division into what is called respectively the Melchisedek and Aaronic priesthood, the former of which is the greater and devoted more especially to spiritual things, while the latter has most to do with temporal concerns.

Within each of these divisions there are degrees of power or authority. Speaking of the Melchisedek Priesthood, one degree of it makes men elders, another high priests, another seventies, another patriarchs, another apostles. Speaking of the Aaronic Priesthood, one degree of it makes men deacons, another teachers, another priests, another bishops—the bishopric is the presidency of and embraces the fullness of this lesser Priesthood.

These respective degrees of priesthood are limited to the performance of special duties or functions. While the

deacon and teacher may teach and expound scripture, persuade and exhort men to come unto Christ, and the former may visit the homes of the members of The Church, watch over them and see that there is no iniquity in The Church, yet neither may baptize the people for the remission of sins nor administer the sacrament. While the priest may teach and expound doctrine, baptize and administer the sacrament, and assist the elder in the performance of his duties, when necessity requires, yet he cannot lay on hands for imparting the Holy Ghost. So in the Melchisedek Priesthood: each degree or order of it has its specific duties assigned to it, but the greater always includes the lesser, and may, on occasion, officiate in all the offices below its own.

First and highest of all officers in The Church stands the First Presidency, consisting of three Presiding High Priests, or Apostles. Their jurisdiction and authority are universal. Their diction extends over all the affairs of The Church as well in temporal as in spiritual things; as well in the organized stakes of Zion as in the missions and branches of The Church abroad. In that presidency are legislative, judicial and executive powers. That is to say, the President of The Church is the mouthpiece of God to The Church, and he alone receives the law from the Lord by revelation and announces the same to the people; virtually, then, this is the law-making power. From all high councils—the judicial courts of The Church—except where the Twelve Apostles sit as a high council abroad—there lies an appeal to the First Presidency, which finally determines the matter, and also defines the law of The Church, hence here is judicial power. The proof that in the Presidency is executive power is seen in the fact of its universal presidency, and authority over all the affairs of The Church in all the world.

The great powers enumerated, then, center in the First Presidency. On the right of the First Presidency may be said to be the Twelve Apostles, clothed with the authority to officiate in the name of the Lord, under the direction of the First Presidency to build up The Church and regulate all the affairs of the same in all the world. Next to them stands the Seventies as their assistants in the great work assigned to

them. To these two orders of the priesthood more especially is assigned and upon them rests the responsibility of the foreign ministry of The Church. They are witnesses for the Lord Jesus Christ in all the nations of the earth, and their special duty is that of preaching the gospel and regulating all the affairs of The Church in all the world.

On the left of the First Presidency may be said to stand the high priests, to which order of priesthood belongs the right of local presidency in The Church. From their ranks patriarchs, presidents of stakes, high councilors, and bishops and their councilors are chosen.*

Next to the high priests stands the elders, who are to assist them in the performance of their duties. These quorums of priesthood constitute the standing ministry in the stakes of Zion, upon whom more especially devolve local presidency, and the duty of preaching the gospel within the stakes of Zion.

The presidency of the Aaronic Priesthood centers in the Presiding Bishopric of The Church, which presides over all traveling and local bishops. The former are bishops appointed to preside over large districts of country, and who travel from place to place therein, setting in order the temporal affairs of The Church; the latter are bishops appointed to preside over regularly organized wards, and whose jurisdiction is confined within such wards respectively.

To aid the bishops in the duties of their several bishoprics are the quorums of priests, teachers, and deacons.

The duty of the priests is to visit the homes of the saints, to teach the people, to expound the scriptures, baptize believers and administer the sacrament. Forty-eight priests form a quorum of which the bishopric is the presidency.

The duty of the teachers is to be the standing ministers in the respective wards where they reside, to ferret out in-

* The office of the bishop of right belongs to the first born of the seed of Aaron, and properly descends from father to son of the chosen seed. A bishop of this lineage can act without counselors—except in a case where a president of the high priesthood is tried; in that event he must be assisted by twelve counselors of the high priesthood—but when no literal descendant of Aaron can be found, then a high priest is to be chosen for a bishop, and two other high priests to act as counselors.

iquity it The Church, and see that the members perform their duties. Twenty-four of them constitute a quorum, which is presided over by a president and two counselors chosen from the members.

The duty of the deacons is to assist the teacher, and they may also expound, teach, warn and invite all to come unto Christ. Twelve of them form a quorum, and from their number a president and two counselors are chosen to preside.

A stake of Zion is a division of The Church territorially that embraces several villages or towns or ecclesiastical wards. A stake is presided over by a presidency comprised of a president and two counselors, all of whom must be high priests. In each stake is a high council, composed of twelve high priests. The presidency of the stake is also president of the high council, which constitutes the highest tribunal in the stake. The stakes are divided into ecclesiastical wards, presided over by a bishopric, assisted in its labors by the quorums of the lesser priesthood as already explained.

The judicial powers of The Church are vested in the ordinary bishop's courts, the standing high councils of the stakes of Zion, temporary high councils of high priests abroad, the traveling presiding high council, a special court consisting of the presiding bishop of The Church and twelve high priests (of which more is to be said presently), and finally in the Presidency of The Church.

Church discipline requires that in case of difficulty between members, every effort shall be made by the parties aggrieved with each other to become reconciled. Failing in this they are required to call in others to bring about a reconciliation, but if through that means a settlement of the case is impossible, the matter goes to the bishop's court on the complaint of the party aggrieved, and there the case is heard on testimony and a decision rendered. The bishop's court is the first or primary court of The Church, and the bishop is known as the common judge. In the event of the parties or either of them being dissatisfied with the decision of the bishop, an appeal lies to the high council of the stake, where a re-hearing is given to the case. The organization of the high council is worthy of consideration. It is composed of twelve high

priests, presided over by the presidency of the stake.* The high council cannot act unless seven of its members are present; but seven have the power to call upon other high priests to act temporarily in the place of the absent councilors. Whenever a high council is organized, the twelve members draw lots for their places. Those who draw the even numbers—two, four, six, eight, ten, twelve—are to stand in behalf of the accused; those drawing the odd numbers in behalf of the accuser. In every case the accused has a right to half of the council, to prevent injury or injustice. The councilors who represent the accused and accuser respectively, do not become partisans bent on winning their case irrespective of its righteousness or justice; on the contrary every man is to speak according to equity and truth; and aside from that is merely to see that each party to the issue involved has justice accorded him and that he is not subjected to insult or injury.

There are three kinds of high councils in The Church. They are similar in organization, and the manner of procedure is practically the same before them all; but they differ in authority and jurisdiction.

I. *The Traveling High Council:* This council consists of the Twelve Apostles of Jesus Christ. They are a traveling, presiding high council; and, laboring under the direction of the First Presidency of The Church, they have the right to build up The Church and regulate all the affairs of the same in all the world. Whenever they sit as a high council, there is no appeal from their decisions—that is, they can only be called in question by the general authorities of The Church in the event of transgression.

II. *The Standing High Councils at the Stakes of Zion:* As already noted The Church is divided into branches or wards with appropriate officers; and these branches, wards, and settlements of the saints are grouped into stakes of Zion. In each stake there is a standing high council, limited in its jur-

*In the absence of his counselors the president of the stake has power to preside over the council without an assistant; and in case that he himself is absent, his counselors have power to preside in his stead, both or either of them. In the absence of all the presidency then the senior member of the council may preside.

isdiction to the affairs of that particular stake where it is located.

III. *Temporary High Council:* The high priests abroad, that is, outside of the organized stakes of Zion, whenever the parties to a difficulty, or either of them demand it, and the high priests abroad deem the case of sufficient importance to justify such action—are authorized to organize a temporary high council to try the case. The council is to be organized after the pattern and proceed in the same manner as those at the stakes of Zion. If the decision of any high council—except that of the Traveling, Presiding High Council—is unsatisfactory, an appeal lies to the First Presidency, who take such steps in the case as wisdom and the spirit of the Lord indicate. But whatever their decision is it is final.

The special court referred to above—consisting of the Presiding Bishop of The Church and twelve high priests especially called for each occasion—I must not neglect to mention, for the reason that it exhibits the fact that no one in The Church is so exalted but he is amenable to the laws and courts of The Church, as well as the humblest member. This special court is called into existence for the purpose of trying the President of the High Priesthood, who is also the President of The Church, if he should be found in transgression. It may investigate his conduct, subject him to the most rigid examination, and if the evidence showed him to be in transgression the court could condemn him and its action would be final, from its decision there would be no appeal.*

Thus none, not even the highest, is beyond the operation of the laws and councils of The Church. However great and exalted any single officer of The Church may be, *The Church* is still greater and more exalted than he; for though the President of The Church is God's mouthpiece—God's viceregent on earth—yet he may be tried and his conduct inquired into by this court to which I have called attention. Therefore if the time should ever come that The Church should be so unfortunate as to be presided over by a man who transgressed the laws of God and became unrighteous

*Doc. & Cov., Sec. CVII: 76, 82-84.

(and that such a thing *could* be, and that the President of The Church is not regarded as impeccable, is quite evident from the fact that provisions are made for his trial and condemnation), a means of deposing him, without destroying The Church, without revolution, or even disorder, is provided in The Church system of government.*

Of course the only punishment which is within the power of The Church to inflict if the decisions of its councils or courts are not respected, is to disfellowship or excommunicate such offenders. In the former case the transgressor is merely suspended from the privileges of church communion. In the latter case—excommunication—the person absolutely loses his membership in The Church, together with all the priesthood he holds; and if he ever regains a standing it must be by baptism and confirmation as at first. To those who hold lightly their standing in The Church, suspension of fellowship, or excommunication has no special terror; but to the man of faith, whose full hopes of eternal life with all its advantages stand or fall with his standing in The Church of Christ, no greater punishment can threaten him. The punishment of excommunication is a serious one in the estimation of the faithful, and since man in his imperfect state is influenced to righteousness by his dread of punishment, as well as by his hope of reward, the punishment of excommunication has a wholesome effect in preserving the discipline of The Church.

It is the law of The Church that the decisions of the quorums of the Priesthood are to be “made in all righteousness, in holiness, in lowliness of heart, meekness and long suffering, and in faith, and virtue, and knowledge, temperance, patience, godliness, brotherly kindness and charity; because the promise is if these things abound in them they shall not be unfruitful in the knowledge of the Lord ”† There is nothing in this which justifies the exercise of arbitrary power or any improper authority over men.

In March, 1839, while the prophet was imprisoned in

*This special court was once organized; before it Sidney Rigdon, one of the Presidency of The Church, was tried and condemned in 1844.

† Doc. and Cov., Sec. cvii.

Liberty jail he wrote a letter to The Church for its instruction and comfort, and in the course of that letter, in speaking of the priesthood and the exercise of its power, he remarks:

"There are many called but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—that the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us," he continues, "it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, amen to the priesthood, or the authority of that man. Behold, ere he is aware, he is left unto himself, to kick against the pricks; to persecute the saints, and to fight against God. We have learned by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. Hence many are called, but few are chosen.

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned; by kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile, reproving betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy; that he may know that thy faithfulness is stronger than the bands of death ""

As the letter from which the foregoing is quoted was inspired by the Spirit of the Lord, and is published in the Doctrine and Covenants, at least in part,† it stands as the word and law of God to The Church, and exhibits the spirit of the government of the priesthood.

THE WRITTEN WORD—THE BIBLE, THE BOOK OF MORMON—
PRESENT REVELATION.

Relative to the written word of God as revelation, The Church teaches in one of her Articles of Faith that,

* Doc. and Cov., Sec. cxxi.

† Doc and Cov., Sec. cxxi. and cxxii.

"We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

"We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the Kingdom of God."

From this it will appear that The Church teaches no contracted views with respect to the revelations of God to mankind. The Bible contains the word of God; but it contains it as delivered to the ancient patriarchs, the Jews, and the early Christians. Modern christendom would have the world believe that the Bible alone contains the revelations of God; that the volume of scripture is completed and forever closed; that God will no more speak to mankind, since he has given the final revelation of himself in the Bible. But, as stated in the article of faith quoted, "We also believe the Book of Mormon to be the word of God." It is evident that not only the eastern hemisphere, but the western hemisphere was peopled by the children of God, although they were unknown to the Europeans until about four hundred years ago.

Here empires flourished, civilizations rose and fell, and in the centuries that passed away, hundreds of millions of God's children, if we are to accept modern Christian views in respect to revelation, perished without a knowledge of God—without a revelation of his being or character to them. The Church teaches no such narrow views with respect to God's dealings with his children on the subject of revelation as this. The Book of Mormon teaches a better doctrine concerning revelation. One of the old Nephite prophets, speaking upon the subject, says:

Behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach his word; yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom according to that which is just and true.

This implies that the inspiration of God to a greater or less extent has rested upon all the great characters that have appeared among men to teach better things than those they found existing; and who, if they did not teach the fullness of truth, taught at least such measure of it as the people of the

age and country in which they lived were prepared to receive. On this basis we can account for those semi-prophets who have appeared from time to time among the various peoples of our race. We can understand Budda among the Hindoos; Socrates and Plato among the Greeks; Confucius among the Chinese; Mohammed among the Arabians; Woden among the Scandinavians—all these, under this doctrine of inspiration, constitute a great brotherhood of semi-prophets raised up of God to teach so much of truth as the part of the world in which they moved was prepared to receive. And though the sum of their teaching was inferior to the gospel of Jesus Christ, yet was it far in advance of the errors they overthrew, and at least kept the races of men among whom they lived within the twilight of God's truth, and saved them from absolute darkness.

Referring again to the peoples who inhabited the western hemisphere, I remark that whatever else may be said of those hundreds of millions of people they were at least the children of God; for Paul tells us that

"God hath made of one blood all nations, of men; and hath determined the times before appointed and the bounds of their habitation, that they should seek the Lord, if happily they might feel after him and find him."

This proclaims the unity of the human race—"God hath made of *one blood all nations of men.*" All are equally his children. All have the blessed privilege of feeling after him and finding him; for "He is not far from every one of us, for in him we live and move and have our being."

The people of the western hemisphere, then, being as much the children of God as those races occupying the eastern hemisphere, with the same privilege of seeking God and finding him, it is not improbable that some of them gained access to his presence as Moses, Elijah and others did in the east. They did find him; and to the Prophet Joseph Smith their records were revealed, in which are to be found the revelations of God to them. The Church presents that record, the Book of Mormon, to the world as a new volume of scripture, to bear witness for the truth of God's existence; for the verity of Christ being the Redeemer of the world; for the gospel of Jesus Christ being the power of God unto salvation. All

these grand and fundamental truths were taught through inspired prophets in the western hemisphere as well as to men in the eastern hemisphere; for God was mindful of them and desired their salvation.

The bringing forth of this new volume of scripture—this record of the ancient inhabitants of America—part of the scriptures had among the Nephites, as the people were called, enlarges the conception of God's great justice in dealing with his children in the matter of revelation. But the Book of Mormon like the Bible, is but the history of what God reveal to those people of the western hemisphere in former times, and while containing general truths, fundamental doctrines that are common to all dispensations of the gospel, and will never be different from what they are there revealed to be, yet The Church holds to a living inspiration; and teaches the present existence and continuance of inspiration and revelation in The Church. And while regarding the scriptures of all past ages and among all peoples as revealing the being the character and the laws of God, and "profitable for doctrine, for reproof, for correction, for instruction in righteousness," yet there is in existence in the Church of Christ the living oracles, with the power of direct communication with God now; and God from time to time makes known his will and purposes through them, and the course he would have his people pursue in the midst of the ever changing conditions that surround them; and those living oracles and that continuous stream of revelation is making scripture to-day just as surely as like revelation and living oracles in the Church in past ages made scripture.

It is a mistake to suppose that written scripture ever made the Church of Christ. It was the Church of Christ always that made scripture, and it is making scripture to-day; for the Lord has said that whatsoever is uttered by his priesthood *when moved upon by the Holy Ghost*—

"Shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation."

And that is the claim and authority of the Church of Christ. That is, The Church has both for her members

and for the world, the present, living word of God; and whatsoever the servants of God, who constitute his holy priesthood, do and say under the inspiration of the Holy Ghost here spoken of, is the voice of God unto the people. It has been that voice that has founded The Church:—which has given to her both her organization and her doctrine. It has guided her through all the trials of the past. It will preserve her through all the changing conditions and difficulties of the future. It is the source of her strength, the secret of her power, the means of her growth, the sheet anchor of her safety; for it is the means through which the wisdom and strength of God are imparted to her.

* * *

This is “Mormonism”—this the claim of the Church of Jesus Christ of Latter-day Saints: She declares a new dispensation of the gospel of Jesus Christ. Not a new religion, but a new dispensation of the old religion; a dispensation made necessary because of the world’s departure from the religion of Jesus Christ. A dispensation made necessary because the authority of God was taken from among men who had rendered themselves unworthy of it. A dispensation made necessary because neither the gospel nor the Church of Jesus Christ was on the earth, and hence both had to be restored by opening again the heavens and giving to men a new revelation of God’s will, a new dispensation of his power or authority.

The Church founded by these revelations teaches the knowledge of the true God, and calls mankind to worship him “who made the heavens and the earth, and the seas and the fountains of water.”*

She teaches the true relationship between man and God.

She teaches the true gospel of Jesus Christ in its fullness, the sacraments of which she administers by divine authority.

Her organization is the same as in The Church in former times, the main outlines of which may be traced in the New Testament, consisting of apostles, and prophets, seventies, elders, bishops, teachers, deacons, etc.—“the whole body fitly

*Rev. ch. 14: 6, 7.

joined together, and compacted by that which every joint suppleth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."*

The spirit of her government is of that same order manifested in the precept and example of the Master—having the source of its power in knowledge, in patience, in love unfeigned.

The Church has a message for the world. Unto her is assigned the duty of crying repentance to men and warning the inhabitants of the earth of the judgments of God which will overtake the wicked when the Lord Jesus shall appear in the glory of his Father to reward every man according to his works.

To The Church has been assigned the duty of preparing the earth for the glorious appearance of the Lord Jesus Christ—her message is—Repent, for the kingdom of heaven is at hand.

SONNET.

What art thou, Mighty One! and where thy seat?
 Thou broodest on the calm that cheers the land,
 And thou dost bear within thine awful hands
 The rolling thunders and the lightnings fleet;
 Stern on thy dark-wrought car of cloud and wind,
 Thou guid'st the northern storm at night's dead noon,
 Or, on the red wing of the fierce Monsoon,
 Disturb'st the sleeping giant of the Ind.
 In the drear silence of the polar span
 Dost thou repose? Or in the solitude
 Of sultry tracts, where the lone caravan
 Hears nightly howl the tiger's hungry brood?
 Vain thought! the confines of his throne to trace,
 Who glows through all the fields of boundless space.

HENRY KIRKE WHITE.

YOUNG CHARACTERS IN HISTORY.

BY PROFESSOR WILLARD DONE, PRESIDENT OF THE LATTER-DAY
SAINTS' COLLEGE, SALT LAKE CITY.

IX.

JOSEPH SMITH.

The genius of some men is destructive, of others constructive. A Ghengis Khan, an Attila or a Timour may have manifested in large measure the qualities which render men distinguished among their fellows:—great executive power, bold personality, and efficient leadership. But in each case the energy put forth and the work accomplished are destructive, resulting in the misery and death of men, with little or no compensation in the way of organizing empires or extending beneficent rule. In the case of other great conquerors, these two elements, the constructive and the destructive, are blended. In a Washington the first is predominant, in a Napoleon, the second. Therefore, we call Washington a patriot, and Napoleon ambitious. The more the constructive element overbalances the destructive, the greater the degree of patriotism, whether it be in the direction of statesmanship, industrial organization, or religious reform. It will be my pleasing task in this paper to trace the early development of one whose work was purely constructive in its nature. Or I might rather say, *re*-constructive, for it was his especial labor to build up anew the pure faith of old to take the place of crumbling orthodoxy.

In the good old days of New England, when conditions, social, political, and religious, were rapidly adapting them-

selves to the new governmental ideas exemplified in the constitution and its first twelve amendments, Joseph Smith was born in Vermont, December 23, 1805. The time of his birth was most opportune. Religious liberty had been firmly established by the adoption of the first amendment to the constitution in 1791. The minds of men were peculiarly awake to new ideas, and a new era was being ushered in with the century. It was to be an era distinguished for inventive genius, political and social movements, and religious reform. The social soil, broken up by the new ideas and the violent battles of the Revolution, and moistened with the blood of patriots and the tears of women and children, was ready to produce new growths, some of them grotesque, some harmful, and others most beneficial.

In the early environments of his rural home, Joseph was not free from the toils and sorrows of poverty; and there is no fire which more surely than poverty's, burns out the dross of one's character and leaves the pure gold. His days from early boyhood were full of grinding toil. The severity of this toil and the strictures of discipline incident to New England life, moulded and solidified his character into such a form as to resist the allurements of sin and the blandishments of favoritism, with their attendant train of sorrow and weakness. Even at the age of ten years, when the family moved to Palmyra, New York, Joseph had known his full share of privation. In his new scene of activity, new duties awaited him. The land was strange to the farmer's plow and the heavy growths of timber covering it had to yield to the settler's ax. In this hard labor Joseph had to bear his humble part, and an immature, gourd-like growth of character was thus rendered impossible. Doubtless it was well that he was not allowed much training in the schools of his vicinity. Such instruction as he received at the fireside after the "day's toil," was much better adapted to prepare him for the peculiar labor of his life, than were the semi-sectarian teachings of the ordinary frontier school. Such a boyhood as he passed would develop pre-eminently the qualities of hardihood, endurance, self-reliance, trust in God, and a becoming, though strong, humility. His training was like the breaking and mellowing

of the virgin soil, with plow and harrow, preparatory to the planting of the seed. His soul was not to remain tranquil and inactive during the important period of childhood, but was to be awakened into a fruitful activity. He had to be different from other men, in order to do his work well. He must be lacking in pride and headiness, while strong in firmness and fruitfulness. Therefore it was essential that even his childhood should be out of the ordinary, in the peculiar toils and trials through which he was called to pass.

In no particular was this uniqueness of character more marked than in his religious feelings. The waters of his soul were stirred to their inmost depths by his own religious musings; the surface only was agitated by the sectarian excitement in his neighborhood. Yet, in the midst of it all; with the "lo here!" and the "lo there!" sounding in his ears; with the curse of God and the torments of the damned pronounced upon him by ignorant bigotry, he stood firm to his conviction that the true way had not yet been shown him. True, this conviction was only negative; yet it was the one possible avenue to the positive convictions which were to come to him at a later time. Even in the depths of doubt and uncertainty, he held to the anchor of God's word, to save him from the waves of man-made, changing doctrine. His youthful, immature mind was even then keen enough to reason closely and to recognize the discrepancy between the ancient church which Christ recognized as his, and the broken fragments of warring factions of modern sectarianism. Therefore, he stood "to the law and to the testimony," and judged by its standard the systems of religion he was called upon to espouse.

How long he lived and how much he experienced during this brief period, it is impossible for one differently situated to comprehend—

"We live in deeds, not years; in thoughts not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best."

Judged from this standard, surely the childhood alone of

Joseph Smith was as long as the entire life of a man without pure thoughts, generous feelings, and fruitful acts.

It was during this period that the anxious element of religion entered into his soul. He was led to the revival meetings to seek religious consolation; but in its place he found threats of perdition if he refused to accept the glimmering light offered him. The pangs of hell were painted in glowing colors, "to frighten souls to heaven." Much as this may have impressed him with a desire for salvation, the very confusion of it hid the way of salvation from him. A boy of weaker determination would have risked everything on a chance, and thrown himself into the first religious opening offered to him. But Joseph resisted alike the threats and the blandishments of sectarian ministers, and awaited with prepared mind, the coming of the fullness of light.

It was under these conditions that he sought the word of God and then the Lord himself for wisdom. The boy had just passed his fourteenth year, and had entered upon the important period of life when childhood begins to merge into manhood. Nothing could be more fitting than that the ushering in of his full powers of mind and body should be accompanied by the enriching of his spiritual faculties. He had become a man spiritually, as well as physically; and the independence of manhood was to be sorely tried and tested. How much it meant to him to have the Father and the Son reveal themselves to him:—how much it revolutionized his boyish life, we cannot comprehend. But we may be assured that all his praiseworthy characteristics were strengthened; his spirituality, his self-reliance, his trust in God, his patience, his determined zeal, his capacity for work and self-sacrifice. Had he not seen God? Had he not endured the effulgence of his glory? Had he not received the promise of the fullness of truth, to chase the darkness? Could he not now stand, "a man amongst men," even, if need be, against them all? "I know, for I have seen!" could be his triumphant cry, whether in the pulpit, in the court room, in the prison, or in the hands of the mob.

If his good qualities were increased and strengthened by his strange experience, his conscience was rendered all the more sensitive to his petty faults. Thrown, as he was, into the society of men and boys who were far from godly in their lives, he no doubt fell into slight errors, which were magnified by his sensitive mind into gross offences. It is more than likely that his free confession of these faults, under stress of his supersensitiveness, gave rise to the absurd charges of theft, lying, grossness, and licentiousness so freely circulated against him by his enemies in his manhood.

But the most pathetic element of his life during the few years subsequent to his first vision, was his utter loneliness. He carried the announcement of his vision to his companions:—they ridiculed him; to strangers:—they derided him; to professed ministers of Christ:—they heaped abuse and persecution upon him. True, they of his own household gave at least partial assent to his claims, but for the whole world beside not only to reject them, but even to make them the occasion for active abuse and opposition, for slander and contumely, made it appear to the boy that he was deserted by his friends. During this three and a half years even the heavens seemed closed to him. No positive answer could he get through prayer, no assurance that he was still accepted of God. It seemed as if his budding manhood was to be blighted and his development checked, like fruit blasted by spring frosts. We may compare his loneliness to that of Napoleon at St. Helena; but his English guards provided him with every possible comfort and convenience. We may compare it to that of Washington amid suffering, abuse, and slander at Valley Forge; but his humble soldiers stood by him and loved him in full confidence. We may compare it to the condition of Joan of Arc before her execution; but a faithful few stood by her and her God consoled her. His loneliness was more than physical, more than mental:—it was spiritual. It approached very near, at least in kind, to the sublime loneliness of Christ, when he cried in his anguish, “My God, my God, why hast Thou forsaken me?”

Not that he felt himself entirely forsaken of God. But in his boyish view the contumely of his fellow-men seemed an evidence of the withdrawal of heavenly favor, and not as he afterwards proved it, a sign of its continuance. Writing of this period afterward, he said:

“I have thought since that I felt much like Paul when he made his defence before King Agrippa and related the account of the vision he had when he saw a light and heard a voice, but still there were but few who believed him. Some said he was dishonest, others said he was mad, and he was ridiculed and reviled; but all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew, and would know unto his latest breath, that he had both seen a light, and heard a voice speaking to him, and all the world could not make him think or believe otherwise. So it was with me; I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak unto me, or one of them did; and though I was hated and persecuted for saying that I had seen a vision, yet it was there; and while they were persecuting me, reviling me, and speaking all manner of evil against me, falsely, for so saying, I was led to say in my heart, ‘Why persecute for telling the truth? I have actually seen a vision, and who am I that I can withstand God? Or why does the world

think to make me deny what I have actually seen? For I had seen a vision. I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God and come under condemnation."

It was this condition of fear and dread, of sore temptation and trial of faith, which led the boy to apply the supreme test of prayer, to find if he was still accepted of God. He had undergone the test of waiting in silence and partial darkness, a probation which would have exhausted the endurance of one less firm than he. In his case, power of endurance, patience, long-suffering, trust in God, firmness, and all the other essentials of a man of God were developed and fixed in his character. There is no wonder, after such a training, that he was able to withstand the temptations and endure the trials of his adult life and ministry.

But no matter how sustained by trust, one cannot wait forever for a positive sign of God's favor. During the latter portion of his period of waiting, Joseph sought the Lord most earnestly for a manifestation of approval, to chase away the doubts which must have accumulated in his own mind. It was this constant supplication which finally resulted in the visit of the Angel Moroni. The impressions of that vision were lasting. They were intended to be. There could have been no other purpose in the three-fold repetition of visit and instructions. By the vision the boy was not only reassured, but strengthened for further trials. He was forewarned against other dangers. If he had already endured the taunts, the sneers, the contempt of former associates, he must now endure their bitter hatred and violent personal attacks. The negative opposition of Satan was now to become positive and aggressive. The bludgeon, the warrant of arrest, the slanderous publication and the assassin's bullet were now the weapons to be used against him.

The willingness with which he waited, in the midst of this active opposition, for four more years to pass before he could obtain the custody of the plates, deserves our sincerest admiration. Turning back from the communion he had enjoyed with the angel, and from the glorious sight which met his gaze when he lifted the cover of the stone box on the Hill Cumorah, he willingly gave himself over to his life of toil, exchanging heavenly things for those of earth. His was not a narrow, light mind, lifted by angel's companionship into the clouds, and disdaining material things. The first consideration with him was his duty, and his duty during these four years was to help bear his father's burdens. Just as the youthful Jesus could turn from his learned, spiritual communion with the doctors in the temple, and take his place at

the carpenter's bench, so Joseph could step down from exalted intercourse with an angel and take up the most common duties. But he did not forget to meet the angel at the place appointed once each year, to receive from him instruction and encouragement. It was to him a sort of yearly passover, a sacred feast of the soul.

It was during this period that he passed out of boyhood into young manhood, and therefore beyond the province of the main portion of this paper.

At this point a description of him as he is portrayed by his friends, may not be out of place. Imagine a young farm hand, with body strengthened but not deformed by toil, six feet tall, straight, with supple, well-formed limbs, and quiet, dignified step; strong, agile,—the best athlete in his neighborhood; his eyes a mild blue, prominent, and full of expression, as if they could pierce through every character and “comprehend all worlds;” his hair brown and wavy, his complexion clear almost to transparency; his general air that of quiet, kingly dignity.—“Born to command, and conscious of his birthright.” In mind, dignified as in body, with none of the fawning mountebank, and none of the overbearing autocrat. Quick, intelligent, apt at generalizing, ready at reaching conclusions, and strong in holding them. Generous he was, to a fault; and as to his being virtuous, none who knew him except the unvirtuous, ever pronounced him otherwise. He was intelligent and original, as befitted the work he had to do; while his purity and freshness of spirit fitted him for his constant communion with the heavens. Surely such a youth promised much; yet its promises were no greater than the fulfillments of his manhood.

It would be thought that the continual alarm, the constant harrassing danger, and the increasing hatred and distrust of men toward him, would have produced the effect of moroseness; would have soured his disposition and made him old before his time. On the contrary, it seemed to bring out all the gentleness and the kindness of his nature. If sympathy was withheld from him, he bestowed a greater measure of it upon others; if worn and depressed by mental cares and physical dangers, mind and body reacted the more readily, springing back to youth and joyousness when the pressure was removed; if forsaken by men and deprived of worldly comfort, he entered with still greater zeal and freshness into communion with God. Thus it happened that he was one of the most companionable of men. He fully understood, even as a boy, the value of human kindness in preparing men for the closest companionship with God. Of the severe, the ascetic, the cynical, there was not a trace in his character.

His was not the mission to call down fire upon his persecutors, to invoke wild beasts against his revilers, to slay the priests of Baal with the sword. It was rather his work, as man and boy, to make cities of refuge for the poor and the oppressed, to minister healing offices to the sick, to proclaim the gospel of peace and salvation to the poor in spirit. This mission he exemplified when he and his wife, at their own table, served with kindness and dignity the brutal captors who had dragged him away from his friends without process of law, when he preached the gospel of salvation to the troops who had sworn to kill him; when he expressed himself as equally willing to die for a stranger as for a friend.

He was singularly free-hearted. He was never happier than when scattering money and the comforts it purchases among his friends, or even his enemies. Of joviality he had no lack. In the midst of cares, which would have crushed one less buoyant, he gave himself up, on occasion to the unrestrained spirit of fun. Whistling, singing, wrestling, playing ball, jumping, hunting, fishing; these were some of his ways of showing to the world that no matter how depressing the troubles he had to endure, his spirit was above the things of earth, and partook of the light and joys of eternity.

“As some tall cliff that lifts its awful form
Clear from the vale, and midway leaves the storm,
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head.”

“Since I have worsted you in argument, let us jump at a mark,” he said to the ministers who had fallen before him in debate. He would manifest his strength in wrestling and other manly sports, and immediately afterward he could expend that strength in pouring out “healing-virtue,”—the spirit of life, on the innocent children he was called upon to bless.

Thus the life of this great man developed. Prophetic power; authority over men; magnetism through the Spirit of God; majesty of person and of spirit; all these manifested themselves in large measure in his youth, to be ripened and perfected in his manhood. Kingly dignity and power were natural to him. Whether upbraiding a recreant president for his heartless truckling to politicians, or opposing the sophistries of half-hearted statesmen, or rebuking with eagle eye and lion voice his blasphemous prison guards, or an humble, though sublime guest, bringing counsel and wisdom from heaven to earth—he was always a perfect exemplar of the mighty power which knows when to act and when to “stand and wait.”

The progress of events did not change him, except to produce a greater ripeness of character. Great though the events were which crowded upon him even in his youth, they made him none the less the humble servant of God. The bestowal of the plates; the translation of the Book of Mormon; the restoration of the priesthood; the organization of The Church; the restoration of the Book of Abraham; the building of temples; the founding of cities; the government of his people by "correct principles;" his candidacy for the highest office in the government; all these events came into his young life without ruffling its even current, so much greater was he than the events. Pains, tortures, sorrows continually he often experienced, but despair, never. And when even death, the supreme test of all, came to him, he met it with a smile, "like an infant hushed to sleep."

Samuel Smiles, in his excellent work, "Self-help," gives a list of men who have achieved their great work in advanced life. He makes mention of Spelman, Franklin, Dryden, Scott, Alfani, Dr. Arnold, Hall and Handel. There have been others whose work was accomplished in their youth. Among these may be named Alexander, Napoleon, Joan, Burns, and many others. Prominently among these is Joseph Smith. He was essentially a "young character in history." His first vision at fourteen; his second at seventeen; the delivery of the plates at twenty-one; their translation at twenty-three; the restoration of the priesthood and the organization of The Church at twenty-four; Zion's camp at twenty-eight; candidacy for the presidency at thirty-nine, and martyrdom a few months later. Surely, if time is counted by heart-throbs, by suffering, by extent of labor, by greatness of influence, the youth of Joseph Smith was more than the "three score years and ten" of ordinary existence. For he passed not out of youth in life; "by death his youth was made perpetual."

This tribute is paid to the Prophet Joseph Smith, not by an irresponsible enthusiast, pledged to praise against his own judgment. It is the sober, heart-felt tribute of one who for some years has had the opportunity of studying and teaching the life of the man whose work the world will yet acknowledge as among the greatest. Such as it is, the tribute is lovingly laid upon the memorial urn of a man of God. And it is fitting that the series of articles on the youth of great men should close with the consideration of the noblest and greatest of all purely human "young characters in history."

EDITOR'S TABLE.

LIFE SKETCH AND ENGRAVING OF PRESIDENT WILFORD WOODRUFF.

In his life time President Wilford Woodruff expressed the wish that at his demise there should be published by the Church Historian, a brief account of his life, labors and travels as an elder in the Church of Jesus Christ of Latter-day Saints. The wish of the departed president has been carried out by his personal friend, fellow apostle and historian of the church, Elder Franklin D. Richards, who is now the president of the quorum of the Twelve Apostles. That sketch together with a fine half tone engraving of the late president, is published in this issue of the ERA. The engraving is from one of the latest photographs of the late president, taken by Fox & Symons within a month of his death, and engraved especially for the ERA by Manz of Chicago. The likeness is a striking one, and will preserve in the memory of generations to come the fine old face, and benevolent expression of one who for so many years was known in every household of Israel; and who for nearly sixty years was an apostle of the Lord Jesus Christ—a witness for God and Christ.

The ERA is proud to publish the official sketch of the life of President Woodruff—proud to present to its readers the fine half tone engraving from his latest photograph. It is fitting that it should be published in the Young Men's Magazine, for he was the General Superintendent of the Young Men's Mutual Improvement Associations throughout the world, and held that position since the 6th of April, 1880—more than eighteen years. It was an institution in which he was always interested, a work of which he was always proud, and at no time more so than in the later years of his life. It is fitting, therefore, that his life's labors be recorded in the magazine which is the organ of that institution of which he was the honored head.

Following is a tribute of respect to the late Prophet-Superintendent, prepared by a committee appointed by the General Board, comprised of Junius F. Wells, Nephi L. Morris and Willard Done:

A TRIBUTE FROM THE YOUNG MEN'S
MUTUAL IMPROVEMENT ASSOCIA-
TIONS OF ZION.

TO WILFORD WOODRUFF, GENERAL SUPERINTENDENT OF
THE ASSOCIATIONS FROM APRIL 6TH, 1880, TO
THE TIME OF HIS DEATH, SEPT. 2, 1898.

The young men of Zion feel that from them is due a tribute of love and gratitude to the memory of their revered Superintendent, Wilford Woodruff, who felt it a privilege to stand at the head of this great organization and who filled the position with honor, in the face of advancing years. He was peculiarly fitted, even in his old age, to lead the Young Men's Mutual Improvement work, because in mind and soul he was always young and full of active zeal, a true exemplar of the activity of youth, as well as the ripe wisdom of age.

The life of every good man preaches a sermon; and of the many truths taught by the life-sermon of Wilford Woodruff we shall name but a few, that seem to us he would most desire should find a lodgement in the hearts of the youth of Israel:

He was a pioneer, not only in the wilderness of rugged nature, but pre-eminently in the more stubborn and intractable wilderness of human nature. A world of humanity, unbelieving and unloving, lay before him, which it was his mission to convert and bring into harmony with God's will. As Elijah drew from heaven rain to moisten the parched earth, so he from heaven's fountain of grace drew down distilling dews of repentance, which softened the hearts of men and made them prolific soil for the seeds of faith and virtue.

He was a missionary, and to carry to the world God's message of love, he traveled more than seven times the circumference of the globe. Courageous, persistent and undaunted, he delivered that message to the world; and though it requited his love with scorn, yet like Paul of old he could say, "Necessity is laid upon me; yea, woe is unto me if I preach not the Gospel." And as sheaves gathered by him into his Father's garner, multitudes of Saints on Mount Zion arise and call him blessed.

He was a man of peace; and labored in all the conditions of his life to uproot hate and plant love in its place. And as one who stands where the waters divide, and streams change their courses, he stood and said, "Henceforth Zion shall be in the lead." As he spake the streams of prejudice turned from his people, and there came a multitude of voices from those laboring in all the nations of the earth, saying: "The tide of prejudice is receding, and we reach the hearts of the people."

He was a man who lived in closest communion with nature. Simple and natural in all his ways, he endeared himself to all who love nature for herself and the natural in man. He was the friend of humanity, and never separated himself from them, even though he was the associate of princes and leaders of men.

His life, so richly filled with lessons, preaches above all the eloquent sermon of sublime devotion to duty, and Christ-like humility.

His life's epitome is this:

"Greatness and goodness are not means, but ends!
Hath he not always treasures, always friends,
The great, good man? Three treasures, love and light,
And calm thoughts, regular as infant's breath:
And three firm friends, more sure than day and night,
Himself, his Maker, and the angel death!"

CLOSE OF THE FIRST VOLUME.

This number of the ERA closes the first volume of our magazine. In looking over the achievements of this first year of the ERA's existence a sense of gratification is experienced, because we feel that all and more than all that was proposed in its establishment has been accomplished.

Every number of the ERA has been in the hands of subscribers on the first of every month.

We promised at the outset a magazine of sixty-four pages per number; we have published one of eighty pages per number, with the exception of the first.

We started at first, and with some misgivings, to publish a five thousand edition. We increased the issue to seven thousand, and had to reprint the first three numbers.

We expected at the commencement to publish a magazine of great value to the members of the Improvement Associations at home, but in addition to that, through the liberal patronage on the part of the young men of the church, and the generosity of the ERA's friends who assisted in so noble a purpose, upon the solicitation of the Editor and Manager of the ERA, we have supplied between sixteen and seventeen hundred missionaries abroad with the magazine free, and have by this means, in the first year of the magazine's existence, made it widely known in all parts of the world, especially wherever the English language is spoken; and a number of its choicest articles have been translated and published in the languages of continental Europe, by church publications there.

Increasing the size of the magazine enabled us not only to publish *more* matter, but a greater variety of it.

Sending it free to missionaries removed it from the position of being a merely local magazine, to one of general interest and world wide circulation.

The developments attendant upon its first year's existence, has wonderfully increased its value as an advertising medium, and our advertising patrons have received much more than was promised in their contracts.

The realization of its achievements has been so far beyond anything that was anticipated for it at the commencement, that it is not only with a feeling of gratification, but also of astonishment that we review the first year's existence of the ERA; and it is with a sense of gratitude for the blessings of Almighty God upon this enterprise that we see this last issue of the first volume go to press.

OUR WORK.

IMPORTANT ITEMS FROM THE LATE CONFERENCE.

Among the many items affecting the work of the associations in the coming year that were decided at the annual conference of the Improvement Associations in the latter part of May, we desire especially to call attention to the following:

First: "That all the associations in any event be required to begin this fall with the new Manual, with a view to completing it during the season."

This was adjudged necessary because of the importance of having all the associations work at the same time on one general subject. Any other course would soon lead to confusion in the work of the associations. It is the purpose of the General Board to supply the associations with a Manual each year, to make these Manuals progressive in their character, and project them along lines leading up at last to the consideration of the great dispensation of the fullness of times, with the view to establishing in the hearts of the youth of Zion faith in the work of that great dispensation. It is therefore of the utmost importance that this item of instruction shall be complied with on the part of all the associations. If it is not so complied with it will be but a short time until the utmost confusion will exist. Some associations would be at work on Manual No. 1, others on Manuals No. 2, 3, 4, etc., and no general instructions could at any time be given at once applicable to all the associations. But if the associations will take up these Manuals as they come out and devote themselves earnestly to each subject as it is presented, and all the associations are engaged on that one theme, order will prevail, the same class of instruction, either by members of the General Board as they meet with the associations or of the Superintendency through the ERA, will be applicable alike to all.

Members of associations who failed to complete the last Manual should be encouraged to complete it by studying it at home. But the associations, to be in harmony with the instruction of the general conference should in any event begin this fall with the new Manual, and be determined in their efforts to complete it during the season.

Second: "On motion of Elder Joseph E. Robinson it was decided to

commence the meetings of all the associations on the first week after the general conference in October."

This action of the conference should not be overlooked, and an earnest effort should be made to carry the resolution into effect.

Third: "Elder B. H. Roberts suggested that the Stake Superintendents begin their preliminary work early in the fall, and get their associations organized and in running order so as to be ready to begin work in earnest on the date decided upon for the commencement of the work."

We would further suggest that the presidents of associations arrange the program a week or two before the time of the first meeting. That they select some of the most active and able members of the association to take part in the program, that a vigorous effort be put forth to make the meeting of the associations a success from the start. It would also be well for the president and his associates to have prepared the program for the second meeting, with members assigned to the various parts of the lesson so that there may be a continuation of the success achieved at the first meeting. The officers should give this item their attention, as upon it depends the success of starting our association work.

Fourth: "On motion of Elder Edward H. Anderson it was decided that wherever possible the associations have a uniform night of meeting throughout the respective stakes."

"On motion of Elder Joseph E. Johnson it was decided that wherever practicable, *Tuesday* night be the night of meeting for the Young Men's Associations, and that the joint sessions be held on *Sunday* evening, the evening of the Fast Day being selected for that purpose wherever possible."

It is to be hoped that this decision of the conference has not been overlooked, but that the officers have already consulted with presidents of stakes and the bishops of wards with a view to carrying out this action of the conference. It may be true that for the present, in some places, the securing of the nights designated may not be practicable, but the effort should be continued so that as soon as local circumstances change Tuesday night and the Sunday night designated may be secured, that finally in all the wards and Stakes in Zion there shall be uniformity in the night on which the associations meet. If that is done amusements and social gatherings, both of a public and private character, will soon adjust themselves to this arrangement, and our association night will be protected from infringements by other appointments of parties, theatres, sociables, etc., etc., and in time we shall be as secure from interruptions on our meeting nights as, at present, the Sabbath Schools are in their time of meeting; and there is no doubt but what this will inure to great advantage to the associations.

That all these items of instruction issued from the late general conference of the associations, if carried into effect, will result in great advantage to our societies there can be no question; and we respectfully urge them upon the attention of stake superintendents and ward presidents in the hope that an effort will be made to see them carried into effect.

EVENTS OF THE MONTH.

BY THOMAS HULL, SECRETARY OF THE GENERAL BOARD, Y. M. M. I. A.

August 20th: The North Atlantic Squadron under command of Rear-Admiral Sampson arrived at New York City and was royally welcomed by hundreds of thousands of people.

21st: President McKinley cables to Admiral Dewey and General Merritt, at Manila, his thanks and the nation's for the gallant work of the officers and men in the Manila campaign.

22nd: The Spanish government appoints its military commissioners for Cuba and Porto Rico.

23rd: The twenty-fourth annual meeting of the American Banker's Association met in Denver, Colo.

25th: General Shafter leaves Santiago for home.

26th: Secretary of State Day announces the selection of four of the five peace commissioners; they are: Secretary Day, Senators Davis and Frye and Mr. Whitelaw Reid. * * * A dispatch from Manila announces the fatal shooting in Cavite of Geo. H. Hudson of Battery B, Utah Artillery, by natives. Corporal William Q. Anderson was also wounded.

27th: President McKinley promotes Captains R. W. Young and F. A. Grant to be Brevet-Majors of Volunteers.

28th: The Czar of Russia issues an invitation to the Powers to take part in an international conference to consider propositions for the maintenance of general peace and the reduction of the excessive armaments of the great nations.

30th: The sessions of the Utah Presbytery of the Presbyterian Church closed in Manti, Utah. Before adjourning a set of resolutions was passed replete with garbled statements and absolute falsehoods concerning the "Mormon" Church. * * * General Merritt sailed from Manila for Paris, France, to act as one of the peace commissioners.

31st: Colonel Henry of the French army and one of the principal witnesses for the government in the great Dreyfus case, was arrested on the charge of having forged the letter on which the government chiefly depended for the conviction of Dreyfus. Colonel Henry confessed the forgery and shortly after committed suicide.

September 1st: The National Irrigation Congress opened in Cheyenne, Wyoming. * * * General Shafter arrives in New York. *

* * * A dispatch received in London, England, from Nazey Island in the river Nile, Africa, reports that the Anglo-Egyptian army were advancing on Khartoum, had encountered the advanced guard of the Dervishes on August 30th, and a slight skirmish ensued. A great battle is expected shortly.

2nd: President Wilford Woodruff died in San Francisco, California, at 6:40 a. m. * * * It is announced that a treaty of alliance

has been agreed upon between Great Britain and Germany. It embraces an offensive and defensive alliance in certain eventualities, but it is chiefly commercial in its character. * * * A desperate battle is fought at Omdurman, opposite Khartoum, on the Nile, between the Anglo-Egyptian army under Gen. Sir Herbert Kitchener and the Dervishes, only about 300 of the British soldiers were killed, while nearly 11,000 of the Dervishes were left dead upon the field.

3rd: Fifty people die and one hundred are prostrated by the excessive heat in New York City. * * * The war department having decided to muster out many of the volunteer regiments, Adjutant-General Corbin designates the regiments to go.

4th: The funeral train bearing the remains of President Woodruff arrives in Salt Lake City.

5th: Spanish Cortes assembled, Senor Sagasta read a decree authorizing the government to present to the Chamber a draft of law empowering the ministers to renounce sovereignty over the colonies * * * Wilhelmina, the young queen of the Netherlands, was enthroned, with great pomp, at Amsterdam.

6th: A Mussulman uprising occurs on the island of Crete, in the Mediterranean and riots take place in Candia and many houses are burned. Bloody fighting between the Mussulmans and the British troops. Twenty people were killed and fifty wounded.

8th: The funeral services over the remains of the beloved President of the Church of Jesus Christ of Latter-day Saints, Wilford Woodruff, were held in the Tabernacle at Salt Lake City. All of the Twelve Apostles were present and addresses were made by Presidents Joseph F. Smith, Lorenzo Snow and George Q. Cannon, and Apostle Franklin D. Richards.

9th: The Utah Republicans hold their State convention and nominate Alma Eldredge, of Summit county for representative in Congress, and Charles S. Zane for the Supreme Bench. * * * President McKinley appoints Senator George Gray of Delaware the fifth member of the Peace Commission.

10th: President McKinley addresses a message to several prominent men requesting them to accept appointments as a committee "to examine into the conduct of the commissary, quartermaster and medical bureaus of the war department during the war." * * * Empress Elizabeth of Austria is assassinated in Geneva, Switzerland, by an Italian anarchist.

11th: The town of Jerome, a mining camp near Prescott, Arizona, is almost entirely destroyed by fire, entailing a loss of over \$1,000,000. Thirty lives are supposed to be lost; eleven bodies have been recovered. * * * A disastrous fire occurs in New Westminster, British Columbia. Property loss estimated at \$2,500,000 and hundreds are rendered homeless.

13th: At a meeting of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, Lorenzo Snow is chosen as President of the Church and he selects George Q. Cannon and Joseph F. Smith as his counselors. * * * General Gomez resigns command of the Cuban army.

14th: The Democratic party of Utah in State Convention nominates B. H. Roberts for Congress and R. N. Baskin for the Supreme Bench. * * * The annual convocation of the Episcopal Church of Utah and Nevada convenes at Salt Lake City. * * * A terrific hurricane passes over the Windward group of the Lesser Antilles, West India Islands. Hundreds of lives are lost and many thousands are rendered homeless. Kingstown, the capital of St. Vincent island is almost totally destroyed. * * * The Spanish Cortes passes the government bill accepting the terms of the peace protocol. * * * Senor Sagasta reads the queen's decree in the Spanish Cortes proroguing the chambers.

15th: The Populist party of Utah in convention at Salt Lake City nominate Warren Foster for Congress and J. M. Bowman for the Supreme Bench.

IMPROVEMENT ERA,

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A PRACTICAL SCHOOL.

Among the many educational institutions of Zion which are deservedly worthy of the attention of the people is the Business Department of the Latter-day Saints' College.

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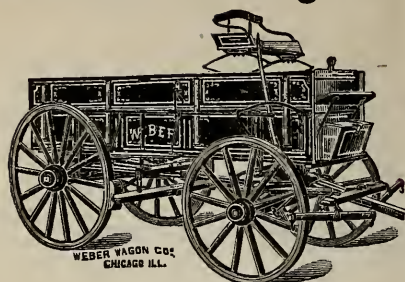
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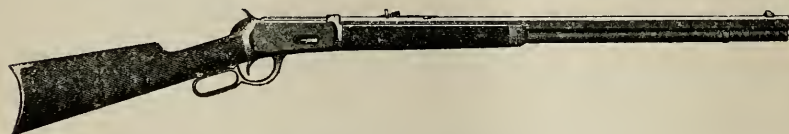
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Assets, Jan. 1, 1898, - \$10,898,629
Net Surplus, over all
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North British and Mercantile INSURANCE Co.

(United States Branch.)

Assets Jan. 1, 1898, - \$4,280,505
Net surplus, over all
liabilities. - - 2,103,877

The combined fire and life assets
of the North British and Mercan-
tile are over \$65,000,000.

German American INSURANCE COMPANY,

New York.

Assets Jan. 1, 1898, - \$7,834,699
Net surplus, over all
liabilities, - - 3,678,999

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Assets Jan. 1, 1898,- - \$5,100,256
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3. A POLITICAL SCIENCE COURSE, embracing History of Civilization, The Comparative Study of Modern States, Economics, Sociology, General Civics and Oratory. This course is intended for such students as may wish to qualify themselves for Legislative work and public offices generally.

To meet the conditions of students who are engaged in law and other offices during the day, Evening Classes will be held in all the courses; also provision will be made for non-resident work through correspondence.

The chief purpose of the School is to prepare students for admission to the Utah bar; also, where desired, to prepare for admission to the University Law School of Harvard, Columbia, or Michigan.

The Political Science Course will be found to be specially helpful to young gentlemen who wish to continue their general and higher culture.

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IMPROVEMENT ERA

ORGAN OF THE YOUNG
MEN'S MUTUAL IMPROVE-
MENT ASSOCIATIONS OF
THE LATTER-DAY SAINTS.

PROSPECTUS

1898-'99

JOSEPH F. SMITH, }
B. H. ROBERTS. } EDITORS.

HEBER J. GRANT, Business Manager.
THOMAS HULL, Assistant.



Published under direction of the
General Superintendency.

RETROSPECT.



AT the annual conference of the Y. M. M. I. A., held at Salt Lake City, July 17th, 18th and 19th, 1897, it was decided to resume the publication of an organ for the Young Men's Mutual Improvement Associations under the title, IMPROVEMENT ERA. As the General Board at that time had no funds at its command with which to begin the publication, an appeal was made to the young men comprising the membership of the associations to come to the support of such a magazine as the General Board proposed to publish—an appeal that was not made in vain; for by the energy and persistent work of stake superintendents and ward officers a subscription list was soon secured which guaranteed the success of the ERA for the first year of its existence.

THE GROUND OF APPEAL.

But great as was the success, it was not more than could be reasonably expected when the grounds of the appeal to the young men are taken into account:

First, it was beyond question that the Improve-

ment Associations absolutely needed an organ through which its members could be reached by instructions from the General Board; and literature of a character that would contribute to the accomplishment of the main purpose to be achieved by the associations, placed in the hands of our young men.

Second, the publication of the young men's magazine was not a personal undertaking, but an enterprise conducted solely in the interests of the associations.

These two propositions appealed to the good sense of our young men and their loyalty toward the institution which had in view their intellectual, moral and spiritual uplifting; with the result that they not only made the ERA possible, but a phenomenal success.

ENLARGEMENT OF THE MAGAZINE.

The General Board contemplated at first the publication of a magazine of sixty-four pages, but no sooner was the first number issued than it occurred to the management and editors that sixty-four pages did not afford sufficient space for the amount and variety of matter it was desired should be placed in the hands of our readers; and accordingly the magazine was at once enlarged to eighty pages per number, so that in respect of size the publishers of the ERA have gone beyond what was proposed in their prospectus, and of course this materially improved the magazine not only as to the amount of matter, but also as to the variety of it.

A RECORD OF FULFILLED PROMISES.

In every other particular also it may be said that the ERA has kept or exceeded the promises made when its publication was announced. Every number has been in the hands of our subscribers by the first of every month. The several departments have been opened that were promised; and special articles of exceptional interest have appeared over and above what we could have expected to secure, and which have given especial value to the first volume of the ERA. Among these are:

An article on "WAR-STRICKEN CUBA," by Hon. W. H. King, which grew out of the circumstance of his visit to that island previous to the outbreak of hostilities between Spain and the United States.

An article on "THE HAWAIIAN ISLANDS AND ANNEXATION," by Benjamin Cluff Jr., president of the Brigham Young Academy, Provo; an article he wrote after an extensive visit among the natives of the island for the purpose of ascertaining their views on the question of annexation.

An article on "THE LIFE AND CHARACTER OF GLADSTONE," by Bishop O. F. Whitney.

One on "PRINCE BISMARCK" by Professor Tanner of the Agricultural College at Logan.

The ERA's history of the "WAR BETWEEN SPAIN AND THE UNITED STATES," prepared by the Editors.

These articles together with some unmentioned are beyond what we either promised, or could reasonably have expected to procure; and they have given a character to the magazine which has made it a publication with a reputation for keeping abreast with public questions and events—a reputation, by the way, we shall do all within our power to maintain in the future.

THE ERA AND THE MISSIONARIES.

Early in the history of the publication of the ERA the management recognized the fact that some seventy per cent of the Elders absent from the Church on foreign missions were members of the Improvement Associations, and conceived the idea of reducing, if possible, the price of the young men's magazine to them. It was a proposition that was regarded with some doubt as to our ability to accomplish it, on account of the newness of our enterprise and, at that time, the shortness of our subscription list. But those who doubted the propriety of the undertaking yielded to the judgment of those who had faith in it; and the price of the ERA was reduced to *one dollar* a year to missionaries.

This action taken, another was immediately decided upon, namely, the raising of the one dollar to pay for the magazine and send it *free* to missionaries. Letters were addressed by the Editor, Joseph F. Smith, and the business manager, Heber J. Grant, to a number of brethren, who, it was thought, would most likely be pleased to engage in such an undertaking, informing them of the enterprise proposed and asking their assistance. The gratifying result was that the amount of means to enable the management to send the ERA *free* to missionaries was soon in hand. Accordingly we have been supplying our sixteen hundred or seventeen hundred missionaries in the field with the magazine free.

This, too, is an achievement altogether beyond the horizon of our expectations when the publication of the ERA was begun; and it was made possible by the earnestness with which our officers

and members took hold of the work, and the liberal response to the letters from the Editor and Manager, and without which so much good could not have been accomplished.

With this record behind us of promises all fulfilled and expectations exceeded, we may confidently look forward for even a brighter record of good achieved in the year to come than in the one that is past—provided, of course, that we have the same loyal support and hearty co-operation of our young brethren engaged in the Mutual Improvement cause. Their loyalty is the ERA's only capital, their support the ERA's only hope of success.

SPECIAL FEATURES OF VOLUME II.



TO give more than is promised will be the endeavor of the ERA for 1898-9. And therefore the enumeration of subjects and articles here given constitute but part of the abundant and varied store of matter which will be spread before our readers:

ORIENTAL RELIGIOUS FAITHS.

In Volume II. we shall continue the publication of articles under the general title "RELIGIOUS FAITHS," dealing, however, more especially with ORIENTAL and other unchristian religions. Our purpose in publishing this series of articles will be, not only to present to our readers a statement of the chief doctrines of the ORIENTAL FAITHS, but to point out therein the fragments of truth which could only come from a knowledge of the gospel revealed in the days of the old Patriarchs of the Bible, but now debased and well nigh buried by the vain and foolish traditions of men. The articles will be selected from the writings of representatives of the respective faiths, so that our readers will have information furnished by those in sympathy with the religion represented, as was the case in the representation of the Christian Faiths.

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS AT THE PARLIA- MENT OF RELIGIONS.

Under this title the ERA will publish the correspondence together with the papers on "Mormonism" prepared by the representative of the Church at the World's Parliament of Religions, held in connection with the World's Columbian Exposition at Chicago, 1893. This correspondence and the history of what became the virtual refusal of an opportunity to present the faith of The Church in the World's Parliament of Religions has never been published; and certainly forms a part of that Parliament's history, which in years to come will neither be considered the least interesting nor the least important of the events which occurred there.

LIVES OF THE APOS- TLES.

A series of carefully prepared papers with the especial view of assisting members of the Improvement Associations with the MANUAL course for 1898-9, which deals, be it remembered, with the APOSTOLIC AGE. This series alone will make the magazine well nigh indispensable to members of the Associations.

ACTS OF SPECIAL PROVI- DENCE IN MISSIONARY EXPERIENCE.

A collection of incidents wherein the special providences of God are manifest in the experi-

ences of our Elders in the missionary field. The incidents will be, in the main, from the experience of recent years, as we desire to keep before the minds of our youth the fact that the power of God is as active today as in former years; and that now as then God confirms the authority of his servants by "signs following them that believe." Faith promoting is to be the character of these articles.

LIFE INFLUENCING MAXIMS.

"The world is governed by phrases," some one has said; and so, too, are many lives. That is, at some particular crisis of a young man's life a text of scripture, a passage from the poets, or a maxim from the philosophers strikes upon his ear and becomes well nigh the voice of God in his soul, and marks perhaps the turning point in his life. Such for instance as the passage in James was to Joseph Smith, "If any man lack wisdom let him ask of God who giveth to all men liberally and upbraideth not and it shall be given him." It is our purpose to have under the title LIFE INFLUENCING MAXIMS, a symposium of such texts and maxims contributed by our readers.

AN UNPUBLISHED CHAPTER ON THE TENNESSEE MASSACRE.

This will place on record in detail the exploit of Elder W. E. Robinson, now President of the Wayne Stake of Zion, in visiting the scene of the massacre of Elders Gibbs and Berry and the Condor Brothers in August, 1884. In what has been pub-

lished heretofore on that subject, the very remarkable and hazardous journey of Elder Robinson has not been properly considered, and in addition to the interest that attaches to the thrilling adventure, it should be placed on record as an item of Church history.

**EARLY SCENES AND INCIDENTS IN THE CHURCH,
FROM OLIVER COWDERY'S
LETTERS.**

Nothing can be more important to the young men of the Church than to be familiar with the original sources of our Church history; and among those original sources none perhaps are more important than the six letters written by Oliver Cowdery on the above subject in 1834, and published in the *Saints' Messenger and Advocate*, at Kirtland, Ohio. They will be reproduced in the ERA.

**SAMOA AND THE
SAMOANS.**

A series of papers describing the opening of the mission to the Samoans and its subsequent development, together with the history of the Islands so far as known and the customs and character of its inhabitants.

**THE PHILIPPINES AND
PROBLEMS OF THE FAR
EAST.**

The ERA accounts itself particularly happy in having in the Philippines so able a writer and close

observer as Captain Richard W. Young. He is under agreement to write for the ERA during his stay in the Far East, and we anticipate valuable contributions to Volume II. from his pen.

FICTION, POETRY, AND ADVENTURE.

We anticipate publishing both stories and poetry from our home writers in this department of literature, as well as adventures on plain and mountain and the high seas; for the experience of very many men in our community encompasses adventures in all these places, and we shall encourage them to tell it.

OUR WORK DEPARTMENT.

In this department of the magazine we shall continue the publication of communications to officers of the associations, suggestions in improvement work, the communications from presidents and stake superintendents, reports of missionary work—in a word, everything that pertains to the work of the associations.

LIVING ISSUES IN SOCI- ETY, IN CHURCH AND IN STATE.

The ERA will be kept abreast of the times and of events in all these departments. The object of the publishers will be to make it a magazine strictly up to date in the field it occupies. As was stated in our Prospectus for Volume I.: It will be our aim to make a magazine that will be of general

interest and value to all the people of the State; treating all subjects in a broad and liberal spirit, making it absolutely reliable in its facts, and just in its comments. But chiefly our aim will be to publish a magazine that will meet the necessities and satisfy the aspirations of the young men of the Church of Jesus Christ of Latter-day Saints, and above all things else, will be devoted to their uplifting intellectually, morally, spiritually; a magazine that shall stand for the truth, for righteousness, for true patriotism—in a word, a magazine that shall stand for mutual improvement of the youth; that will seek to assist them in securing individual testimonies of the truth and teach them the magnitude of the Great Latter-day Work; that shall aid them in developing the gifts within them and cultivating a knowledge and an application of the eternal principles of the great science of life.

We appeal again to the young men of The Church, especially to the officers and members of the Improvement Associations, to come to the support of the ERA, not only by subscribing themselves but by inducing others to subscribe. With the greatest propriety we can make this appeal; for THE PUBLICATION OF THE ERA IS NOT A PRIVATE ENTERPRISE, but an undertaking on the part of the Improvement Associations, and therefore when we make this appeal to the members of the associations, we but ask them to sustain a magazine that is essentially their own.

AGENCIES.

The same system of agencies will be continued as established last year, *viz.*: the superintendents of stakes will be supervisory agents within their stakes; and presidents of ward associations will be

regular agents within their wards, authorized to receive subscriptions and represent the interests of the magazine. The stake superintendents are expected to urge their ward presidents to activity in relation to their work.

PLEDGES AND TERMS.

The publishers pledge themselves to their patrons, both subscribers and advertisers, to issue the magazine promptly on the first of every month.

We propose doing strictly a cash business; and the magazine will be sent only to subscribers paying in advance.

Our advertising space will be open only to reputable business and reliable firms.

The price of the magazine per annum will be \$2.00, invariably in advance.

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